

# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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## Book Supplement Inside



## CRACKERS AND QUEERS





# GayCommunityNews

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June 11, 1983

*King Endorses Scondras for District 8 Seat*

## Mayoral Hopefuls Address Gay Voters

By Larry Goldsmith

BOSTON — Seven out of ten of the declared candidates for mayor accepted an invitation from the Boston Lesbian/Gay Political Alliance and appeared on May 25 at a candidates' night sponsored by the organization.

Each of the candidates, called in order of their arrival, was given three minutes for remarks and ten minutes to answer questions from the 250-member audience.

Former State Representative Mel King spoke of his long-standing commitment to lesbian and gay issues.

"[I] have been paying attention to those issues ever since I was able to understand or was aware of the oppression involved," King said.

King, the only black candidate in the race, said he has urged the black community and the lesbian and gay community to show support for each other.

"I understand that in the issue of oppression, if you allow one group to be oppressed, then you open the others to oppression," King said.

King also used the occasion to announce his endorsement of David Scondras, a gay candidate for the District 8 city council seat.

Suffolk County Sheriff Dennis Kearney said he would work to "promote a greater understanding" in the city.

Asked if he would support so-called "domestic partners legislation" to extend insurance benefits to live-in "partners" of unmarried city employees, Kearney said he would not, "primarily because I think the issue is the situation with the medical community, Blue Cross/Blue Shield and the medical providers. Coverage goes for legally, in the eyes of the law, married partners, and I support that."

Following Kearney's turn at the forum, BL/GPA treasurer Tim McFeeley introduced National Gay Task Force Executive Director Virginia Apuzzo, a guest at the event.

"What I am interested in much

*Lesbian Visibility an Issue at Peace Camp*

## Anti-Nuke Lesbians Join Harbor Protest

By Loie Hayes

BOSTON — Governor Michael Dukakis, Sens. Paul Tsongas and Ted Kennedy, Rep. Barney Frank and the rest of the pro-nuclear freeze congressional delegation from Massachusetts have turned 360 degrees from their anti-nuke politics to open their arms, and Boston's harbor, to a fleet of warships armed with cruise missiles and other nuclear weapons. Lesbians are joining with straight feminists and mixed peace groups to fight the fleet and protest other manifestations of the government's military policies.

The City Council will hear public testimony for and against the nuclear fleet on June 6. The Ad Hoc Committee for a Safe Boston Harbor is coordinating the anti-nuke presentation. The Committee is a coalition of progressive political and religious groups with limited contacts in the fem-

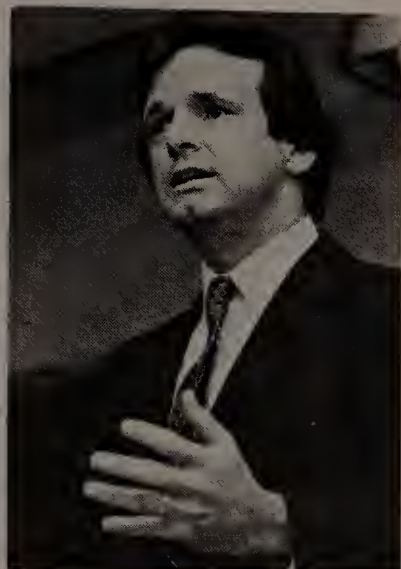
inist and gay movements. The Economic Development and Industrial Corporation will argue in favor of the fleet, specifically the 3,000 jobs and \$143 million payroll expected to come with it.

The Committee has produced a working paper questioning the validity of the payroll figure and reminding the Council that in 1981, 72% of Boston voters affirmed the "Jobs with Peace" campaign.

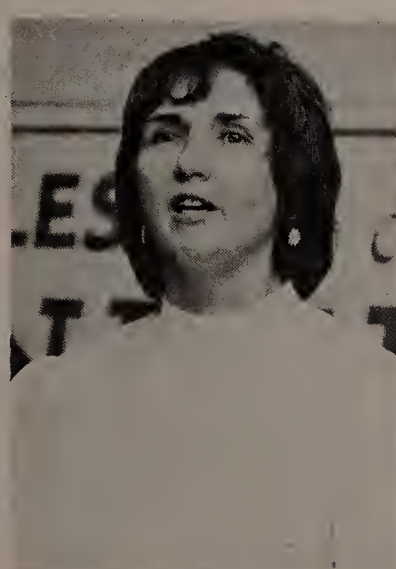
The Committee argues three other points: that the radioactive weapons pose numerous environmental and safety questions; that the fleet would be part of the Rapid Deployment Force in case of a new crisis in the Middle East; and that the cruise missiles threaten the balance of power between the U.S. and the Soviet Union, because they are small and thus not verifiable, and because



Mel King



Dennis Kearney



Eloise Linger



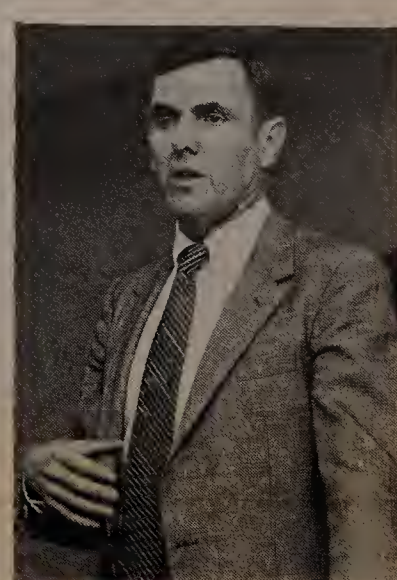
Larry DiCara



Bob Kiley



David Finnegan



Ray Flynn

more than their answers are our questions," Apuzzo remarked. "Our questions have grown from simple questions of access to 'How effectively will you respond?'"

Socialist Workers' Party Candidate Eloise Linger declared that "the only way we're going to have human rights is to have a total change in society. I think the people here are more aware of that than many other groups."

Asked why a voter should "waste" his or her vote on a candidate with no real chance of winning, Linger replied that "a vote which is a vote for a perspective of struggling is a much stronger statement than voting for what you don't want and getting it."

Former City Councillor Larry DiCara demonstrated that he had done his homework.

"Boston is, as [gay writer] Edmund White says in *States of Desire*, a 'talkshop,'" the candidate mused.

Dicara pledged to use his power as mayor to obtain a gay rights ordinance from the city council.

"The mayor can exercise moral leadership," DiCara said, "and say again and again that discrimination against gay people will not be tolerated."

Asked about domestic partners legislation, DiCara said "I would hope that in the next couple of

years in this country we will begin to look at discrimination in insurance...and eliminate discrimination based on sexual preference."

Former Deputy Mayor Robert Kiley told the group that "if the human rights of any people are degraded and demeaned and especially if the human rights of people on the basis of race or sexual preference are degraded or demeaned, then we are all degraded or demeaned."

Kiley, who once worked as executive assistant to CIA Director Richard Helms, answered ques-

tions about his involvement with that organization.

"I worked for the CIA from 1963 until 1970. It was a very interesting experience," Kiley said, provoking laughter from the audience. "I'm not going to apologize for it. I believe that the CIA is an organization that's necessary in our world. It's a complicated world and it's a complicated agency. It needs to have secrecy but secrecy can be abused."

Kiley expressed support for lesbian and gay curricula in the public schools and suggested the recruitment of gay police officers as a step toward improving relations between the police and the lesbian and gay community.

"I won't kid you, I don't know much about the gay community," said David Finnegan, former president of the Boston School Committee and more recently a radio talkshow host. "When I grew up here, it was not a prominent issue."

In response to questions, Finnegan said he would not march in the Lesbian and Gay Pride March because "the gay pride parade is for gay people."

Asked about education as a means of preventing homophobic violence, Finnegan said, "if we teach [students] fundamental notions of fair play, they're not going to harass gay people."

Finnegan said that as School Committee president, he had considered sexual preference "irrelevant" to the hiring or firing of teachers, but said non-discrimination language in teacher contracts would be "unnecessary."

Finnegan was apparently unaware that such language was introduced into teacher contracts during his tenure on the school committee.

City Councillor Ray Flynn, known in past years for his cru-

sades against busing and abortion, expressed views representative of his newly-developed image as a "populist" candidate.

"Since I have been on the city council, I have with a lot of grief supported a human rights ordinance. I have supported a fair housing ordinance," Flynn said.

Asked how his politics had evolved from those of a state legislator who voted against state gay rights bills in 1974-78 to those of a city councillor and mayoral candidate professing support for the lesbian and gay community, Flynn said "I think we all get mature. I think we all get more knowledgeable. I hope we all get more sensitive and understanding."

Flynn also recounted an incident during his tenure in the state legislature when a group of kids were going into Jacques, a gay bar, and beating people up.

"It wasn't a very popular thing, but I went over and I went into Jacques and I said to those kids 'Look, what you're doing here is outrageous,'" said Flynn.

A chart distributed at the forum tabulated candidates' answers to a questionnaire distributed by BL/GPA. David Finnegan, Frederick Langone, Eloise Linger and Jon Straight had not returned their questionnaires in time to be tabulated. Of the other candidates, all said they would issue an executive order and sign a city ordinance barring discrimination based on sexual preference. All said they would hire a liaison, all said they would hire lesbian and gay police officers, and all said they would testify on behalf of a state or federal gay rights bill.

Boston Mayor Kevin White, a four-term incumbent, did not attend the candidates' night and the next day announced that he would not seek another term.

*Continued on page 2*



# News Notes

## quote of the week

"A significant number of feminist lesbians are expected at Seneca and it is considered likely that they will want recognition and political validity as such. The active presence of this faction at the camp may be an issue in itself for some 'straight' women and the feminist philosophy underlying the camp may trouble some women whose overriding concern is disarmament. But the presence of women whose main affiliation is with a church and women who are middle aged mothers is expected to create a fairly traditional influence and one which the more radical women at the camp will have to respect."

— Corinna Gardner, in an article entitled "Seneca Falls Peace Camp: The Greenham of America," *Nuclear Times*, May 1983.

## california university regents to consider anti-bias statement

BERKELEY — The Regents of the University of California will vote on a systemwide policy change to include "sexual orientation" in the UC's nondiscrimination statement, according to the *Daily Californian*. The vote will be cast on June 17.

The change in policy is proposed by the Lesbian/Gay Inter-campus Network (LGIN), a 150-member group of students, faculty and staff in the UC system. Their proposal follows a year-long research project focused on implementation procedures at universities which have included sexual orientation in their policy and documentation of discrimination experienced by gays and lesbians in the UC system.

LGIN found "a great need for change within the UC system." The group cited the fears of staffpeople about losing their jobs if supervisors were aware of their sexuality. Faculty expressed reluctance to include homosexuality in research if their sexual orientation should be known to colleagues and department heads.

And a student was initially denied financial aid when officials decided that her claim to independent status was invalid. Her parents had disowned her when she came out to them and, according to the financial aid office, that was considered "student initiated action." Administrators intervened in her behalf and financial aid was restored.

The LGIN pointed out that "questions and fears of many lesbians and gays within the UC system cannot all be answered by the intervention of administrators" and urged the adoption of their proposal.

## court okays suits for loss of sexual services

SAN FRANCISCO — The California Court of Appeals has ruled recently that unmarried people living together have the right to sue for loss of a partner's sexual functioning.

Leonard Graff of the National Gay Rights Advocates (NGRA) said the ruling was significant for gay men and lesbians. "The Court didn't, in any way, limit its decision to heterosexual couples. There is no reason why this ruling shouldn't apply to gay couples as well," said Graff.

Jean O'Leary, NGRA executive director, said her organization would welcome a chance to present a test case for a gay couple.

The suit arose when a man was struck by a car and filed a personal injury suit against the driver. His live-in female lover filed a companion suit for the loss of their sexual relationship. The Court of Appeals rejected the limitation that such suits can only be filed by marital spouses and expanded the right to sue to include "stable and significant relationships."

## Anti-Nuke

*Continued from page 1*

The Seneca camp will be a major focus of Northeastern feminist and lesbian anti-militarist activity this summer. The camp is open from July 4 to Labor Day with a major demonstration including civil disobedience on August 1. Workshops and legal demonstrations will take place throughout the summer.

Of the women involved with Seneca, "a large percentage are lesbian, both in Boston and nationally," according to Nancy Alach, a Boston lesbian-feminist working on the peace camp. Alach told *GCN* "On the national level there is a real silence on the issue of

lesbians as the organizers of this thing."

Much of the organizing in the area closest to the Depot is being done by straight women from small mixed peace groups who, in general, lack experience with all-women events. It is important to them "to maintain good working relations with their mixed groups," Alach explained.

The upstate groups are mixed in terms of politics and religion as well as gender; the Rochester group for instance includes many Catholics.

Suzanne Sowinski, another Boston lesbian-feminist involved

with Seneca, reports that at a recent regional planning meeting she attended, a four-hour discussion on "vision and politics" resulted in abortion being termed a "controversial issue." The planners declined to make a pro-abortion statement. However, they adopted guidelines calling for no violence, racism, sexism, classism or homophobia.

Sowinski sees that decision as an unequal compromise between pro-abortion lesbians and pro-lifers. "I feel like my sisters in the movement think it's okay for me to be lesbian but that maybe I shouldn't mention it in a public presenta-

tion. . . . I've been asked not to express my personal diversity so much and to tolerate other people's diversity," said Sowinski.

A new introduction to the En-campment's handbook is being written to explain the importance of diversity and to encourage discussion of "controversial issues" and the tolerance of differences.

Nancy Alach likens the Seneca struggle over lesbian visibility with others she's seen. "Everyone's so concerned about reaching the housewives and Middle America, they want to forget about the lesbians who are doing an awful lot of

the work," said Alach.

Pat O'Malley, a member of one of the oldest women's peace groups, Women's International League for Peace and Freedom, (WILPF), told *GCN*, "I don't care if a woman's asexual, bisexual or whatever. We can't let that divide us when we're looking at the destruction of civilization. . . . People are homophobic. [WILPF's] women have a great deal to learn about working with women. Straight women have to open their minds — and all women have to open their minds."



Lesbians raising voices and expanding visions at the 1980 Boston Pride march

## boston pride

BOSTON — "Stepping Out With Pride" marks the 13th gay/lesbian pride celebration in Boston. The parade, on Saturday June 18, will begin at noon in Copley Square. The rally following the parade will take place on the Boston Common, at the intersection of Charles and Beacon Streets. Organizers hope this year's rally will be the most memorable yet.

Five speakers will share the stage with ten performers. The speakers are: Dr. Roger Enlow, director of the New York City Office of Gay and Lesbian Health Concerns; Robin Tyler, activist and entertainer; Amy Hoffman, former managing editor of *Gay Community News*; Craig Chinn, president of the Black Men's Association; and Steve Tierney, co-chair of the Massachusetts Gay Political Caucus.

The performers include: the Boston Gay Men's Chorus; the Phantoms, a local rock band; Pilshaw & Sklamberg, a duo from Los Angeles; Romanovsky and Phillips, a San Francisco duo; the Choral Majority, satirical singing group from San Francisco; the local women's reggae band, Scarab; Annette Barnes, a local singer; and the crowd-pleasing Bachelorettes from Boston.

Yaniya Pearson will handle the emcee chores. Joining her in a special appearance will be Karl Houston, a pride committee member.

Mark your calendars, line up your dates, pack a picnic lunch and enjoy a gay/lesbian day in Beantown.

## pride workers needed

BOSTON — The Boston Lesbian/Gay Pride Committee has issued a call for volunteers to help with parade marshalling and security at the march and rally on June 18. To volunteer, call 267-9350.

Also needed are people to staff food, refreshment and information booths at the rally site. To volunteer, call Urvashi at 426-4469.

Any craftspeople wishing to display and sell their work at the Lesbian/Gay Pride Crafts Festival at the Arlington Street Church on June 11, call 661-6015 to reserve space.

## new york pride march route reversed; suit filed to stop march

NEW YORK — The Christopher Street Liberation Day Committee voted this year to reverse the direction of New York's annual lesbian and gay pride march. The June 26 march will step off at 12:30 from Columbus Circle and proceed downtown on Fifth Avenue for a rally spanning the West Side Highway at Bank Street.

The Committee changed the march route in the hope that resulting traffic snarls would indicate community anger about several issues. Cited by the march organizers were inaction on the police violence at Blue's bar, the defeat of the gay civil rights bill and the closing of two lesbian bars by the State Liquor Authority last fall.

March organizers also said that city officials have refused to waive a \$1,285 insurance bond, as they have in the past, and are also not permitting the Committee to paint a lavender stripe up Fifth Avenue.

In another development, a group of conservative religious groups is seeking preliminary and permanent injunctions against issuance of a parade permit to the Committee.

The plaintiffs contend that the pride march is a "public and private nuisance" and claimed that St. Patrick's Cathedral is yearly "desecrated by the gays."

One march veteran said that the Cathedral is not desecrated and that marchers "light a candle and put flowers there that are inscribed with the words 'God loves us.'"

## money for women!!

BROOKLYN — The Money for Women Fund has established two new grants for lesbians in any field of the arts.

Named for Gertrude Stein, the Gerty, Gerty, Gerty Grant for the Arts, Arts, Arts will be awarded to a lesbian whose work either accurately portrays lesbian lives or combats homophobia.

The Fannie Lou Hamer Grant, named for the Mississippi civil rights activist, will be awarded to a woman combatting racism through an educational project or a work of art.

Previous recipients of Fund grants have included Sandy Boucher, Cheryl Clarke, Barbara Smith, Mirtha Quintinales, Bettye Lane, Debbie Fier and Harmony Hammond.

The Fund is the only national organization specializing in small grants to feminist and lesbian artists. Information about these and other grants can be obtained by writing the Money for Women Fund at 43 S. Oxford St., Brooklyn, NY 11217.

## new hampshire gays prime for the primary

CONCORD, NH — Representatives of various New Hampshire groups will meet on June 4 to solidify a permanent statewide political network which will organize gay and lesbian participation in the 1984 presidential primary.

The statewide network and preparations for the 1984 campaign's first presidential primary are the results of organizational meetings held on the weekend of May 20-22 with Tom Chorlton, executive director of the National Association of Gay/Lesbian Democratic Clubs.

Jim Fullington of Hanover has been invited to meet with the New Hampshire staff of California Senator Allan Cranston, one of the Democratic hopefuls.

This week's News Notes compiled by Sue Hyde.



## 'Getting Friends Elected'

# Union Organizer To Head Campaign Fund

By Bob Nelson

WASHINGTON — The Human Rights Campaign Fund (HRCF), the only federally registered political action committee specifically dedicated to electing pro-gay candidates to Congress, has announced the appointment of Vic Basile, a long-time gay labor activist, to the newly-created position of executive director. Basile, whose appointment caps months of infighting at the Campaign Fund, says he will approach the job from his perspective as a "grass roots organizer."

The appointment of an executive director to head HRCF had been expected since March, when Steve Endean, the group's founder and treasurer, announced that he would relinquish his duties as *de facto* executive director.

Endean, who is also director of the Gay Rights National Lobby (GRNL) and the Right to Privacy Foundation, had been criticized by members of the HRCF Board of Directors for attempting to run all three national gay organizations. But Endean will retain his position as treasurer of the Campaign Fund, drawing a salary of \$10,000 (in addition to his \$30,000 GRNL salary) playing a central role in determining which Congressional candidates receive the group's support.

Controversy within the gay political action committee has also centered around reports of financial problems and contentions by local HRCF activists that individual board members were not sufficiently involved in raising funds for the group, according to recent articles in the *Washington Blade*.

And gay journalist Larry Bush wrote in a recent issue of the *New York Native*, "An astonishing number of paid positions at gay organizations have been filled by

board members, who at times have then gone through the revolving door to become board members when they are through with paid staff positions." Bush cited the Gay Rights National Lobby, the Human Rights Campaign Fund and the Right to Privacy Foundation as examples of the phenomenon.

Basile's appointment comes as a result of a proposal made by Steve Endean that an executive director be appointed to assume day-to-day control of the HRCF at a salary of from \$25,000 to \$30,000 to fulfill fundraising, staff coordination, media relations and local city committee monitoring functions. That proposal is expected to be ratified by the organization's Board later in June at which time Basile's appointment will become official.

The Human Rights Campaign Fund raised a total of \$600,000 in contributions in 1982 at a series of gala dinners held around the country, notably in New York, Boston and Dallas. Though the fund is limited by federal law to contributing only \$5,000 to each candidate in a given election, 80% of the 120 congressional candidates supported by the Fund were elected or re-elected in 1982.

According to comments made by Steve Endean to the *Blade*, the group is the seventeenth largest independent political action committee of 718 such committees registered with the federal government and will have an operating budget of \$120,000 in 1983.

"I'm hoping that with my selection there is going to be a period now of everybody backing off," Basile told *GCN* in a recent interview. "The Campaign Fund has had some problems and everybody



Vic Basile

has recognized that."

According to press reports, there is some likelihood that several members of the HRCF board will resign in June because of overcommitments. Basile praised the Board's alacrity in choosing a successor to Endean.

Basile, 37, was a VISTA volunteer and community organizer in North Carolina in the late '60s, and later became a program evaluator for ACTION, another federal government volunteer agency. Basile became active in the American Federation of State, County and Municipal Employees (AFSCME), securing the union's endorsement of sexual preference non-

discrimination for its members in 1982. Most recently, Basile has been vice-president of the District of Columbia Gay Activist Alliance and labor liaison to both the National Gay Task Force and the Gay Rights National Lobby and has lobbied unions to take a positive stand on gay rights.

"I don't see anything I'm doing as ignoring my background as a grass roots organizer," Basile noted in discussing his appointment to lead HRCF. "And those who say that the only people we need to raise money from and involve in this process are the fatcats have missed the point.... I don't want to become someone who's just try-

ing to raise money from wealthy gays.

"We've got to get our friends elected if we're going to advance the cause of gay rights at the national level," Basile added.

"That's not to say that other efforts ought to stop. It means that money is critically important to candidates and we've got to find a way to get it to them."

Basile hopes to introduce a new era of decentralization to the Human Rights Campaign Fund organizing. The gay PAC has active city committees around the country, but Basile hopes to expand their efforts to establish new committees in cities such as San Francisco, Houston, Chicago, Atlanta and Denver.

"I plan to spend a good deal of time on the road, doing what I do best, working with people locally," Basile concluded. "I think we have to take a real hard look at what's going to be the most productive in raising money, getting people involved, getting them out to vote and advancing the cause of gay rights."

— filed from New York

## Pride!

SHOW THE WORLD YOUR GAY PRIDE!!

Send b/w photos and a short summary of your community's gay pride celebration to the News Editor. Include a name and phone number to contact for more details. Deadline is June 28. Mail to: GCN News Editor, 167 Tremont St., Boston, MA 02111.

## No Success Stories

# Hope Fades For State Bills

By Loie Hayes

Chances for the enactment of any statewide gay civil rights bill fade with the close of legislative sessions across the country.

The only major bill still pending is California's employment rights bill, AB 1, which will be voted on by the full Assembly before June 24.

According to Eric Schockman, an aide to Assemblyman Art Agnos, the bill's sponsor, "We are confident we will have the 41 votes to pass the bill."

Schockman told *GCN* that passage by the Senate Industrial Relations Committee and Finance Committee looks "highly favorable." As to how the bill might fare on the Senate floor, Schockman said, "Even without working the Senate we have 15 votes committed of the 21 needed for passage."

Governor George Deukmejian has given no indication of whether or not he will sign the bill into law, according to Schockman.

In Indiana and New Mexico, activists have used their rookie legislative sessions to test the waters and refine strategies for future fights. Indiana proponents have formed "311 committees," named for their gay rights bill's identifying number, in each legislative district. The bill was pigeon-holed in the Rules Committee and never voted on.

The New Mexico Gay Rights Lobby decided not to introduce a bill into this year's legislature, opting instead for a campaign to network in the lesbian and gay community, with outreach to other supportive groups.

The three bills introduced in the Illinois legislature, two com-



prehensive anti-discrimination bills and one addressing anti-gay violence, were defeated in committee. The anti-violence bill failed by only one vote.

Three states — Washington, Minnesota and Oregon — saw bills passed by committees only to come to defeat on the floor of their house of origin.

After a positive committee vote for the first time in its seven-year history, the comprehensive anti-discrimination bill in Washington state failed passage in the Senate by just one vote. The committee passage and the close Senate vote are an indication of substantial progress.

In Minnesota the gay rights bill passed committees in both the House and Senate but was withdrawn by its authors when it became clear that the bills would not succeed in floor votes.

Karen Wright of Lobby '83 pointed out to *GCN* that the bill's major opponent, the fundamentalist and religiously oriented Berean League, "delivered 500 to 1000 letters and phone calls to each legislator.

We did not demonstrate the political backing to convince the legislators to vote for our bill."

Oregon activists brought two gay-related bills to the House and Senate floors. The comprehensive civil rights bill, SB 319, was passed by committee but was killed by the Senate, just 3 votes short of passage. The second bill, HB 2803, addresses discriminatory violence and includes lesbians and gay men among those protected. This bill was withdrawn from the House floor on June 1 for lack of sufficient votes.

The Connecticut and Maine bills made it out of committee and were passed by the Senates with affirmative votes. Connecticut's SB #398 passed the Senate 20 to 15 but was defeated 92 to 49 in the conservative House on April 28.

The Maine gay rights bill, LD 679, passed the Senate 18 to 12 but was overwhelmed by negative votes in the House, 101 to 37. Betsy Sweet of the Maine Women's Lobby told *GCN* the bill would be rewritten to emphasize the civil rights issue and to try to prevent it from becoming a referendum on morality. She added, "No civil rights struggle comes easy. [Women] had to wait 200 years for the vote."

Wisconsin remains the only state thus far to have adopted a comprehensive gay and lesbian civil rights bill which they did in Feb. 1982. This year they passed a second gay rights bill, this one striking down laws which prohibit consensual sex between adults. (See *GCN*, Vol. 10, No. 43).

# Editors Win Suit To Run Pride Ad

By Claude Peck

MINNEAPOLIS — When the Gay Pride Committee's small paid ad was banned from the papers of two Minneapolis high schools this spring, the student editors took action.

Julia Risser and Jeff Robertson, co-editors of the *Southwest* (High School) *Arrow*, contacted the Minnesota Civil Liberties Union, which filed suit on their behalf against the Minneapolis Public School administrators. U.S. District Court Judge Miles Lord ruled May 20 that the administration and the school board could not prevent the ad from appearing in the next issue of the school paper.

The Gay Pride Committee originally submitted the ads, which contained a 24-hour information and volunteer phone line number, to the papers in early April as part of its community outreach for this year's Gay and Lesbian Pride Week celebration. The principals of South and Southwest High Schools prevented the editors from running the ad and consulted the area superintendent, Dr. Ken Northwick.

Northwick met with Gay Pride Committee members and counsel on May 3, and then turned the decision about the ads over to Superintendent Richard Green, who said publicly that the ad should be allowed to run despite the parental outcry it would cause. Still the School Board delayed, and Risser, Robertson and the MCLU went to court.

Judge Lord's ruling was issued Friday afternoon, May 20, and the School Board announced its intent

to appeal. On Monday, May 23, Judge Donald Lay of the 8th U.S. Circuit Court of Appeals upheld Lord's decision, which was based on violation of the First Amendment right to freedom of the press.

The ad will now appear in the Friday, May 27 edition of the *Southwest Arrow* according to Robertson. He and Risser have been instructed by their attorney not to discuss the case.

At a May 24 meeting, Minneapolis School Board members were hopping mad. "I have nothing but utter contempt of the judge [Lord] in this case," said board member Philip Olson. Olson said he was more than willing to confiscate all issues of the student newspapers carrying the Gay Pride Committee's advertisement.

Gay Pride Committee member Linda Brown said the idea behind the ad placement was a simple one: "It is very important that gay and lesbian youth know they aren't alone. They need to have a healthy, positive outlet, and to know they're OK. The denial of information [by school administrators and principals] could contribute to self-oppression later, so Judge Lord made the best possible decision in the case," Brown said.

At press time, there was an unconfirmed rumor that the production of the student newspaper at Southwest had been delayed in order to give right-wing, anti-gay Christian groups time to produce their own advertisements offering help to gay and lesbian students who want to change their sexuality.



# Community Voices

## Come Out With GCN!

Celebrate GCN's Tenth Birthday with . . .

## The Largest Lesbian and Gay Potluck Dinner in History!

Join the Staff, Board of Directors, and Membership of the *Gay Community News*—and become a part of History!

### THE GCN TENTH BIRTHDAY CELEBRATION

Friday June 17, 8:00 p.m.

YWCA Auditorium, 140 Clarendon St., Boston (Copley Square)

Music, Food, Slide Show, Photo Exhibit, Dancing. Meet GCNers past and present.

Clip this coupon and send with your check (made payable to GCN) to: GCN, Birthday Committee, 167 Tremont St., 5th Fl., Boston, MA 02111. Or pick up a ticket at GCN, Glad Day Books, or New Words Bookstore.

### I WANT TO BECOME A PART OF HISTORY!

Here's my check for my GCN Tenth Birthday Celebration:

NUMBER OF TICKETS \_\_\_\_\_ x \$5 EACH: \$ \_\_\_\_\_

HERE'S MY CONTRIBUTION FOR GCN: \$ \_\_\_\_\_

TOTAL ENCLOSED: \$ \_\_\_\_\_

☐ Send my tickets; a stamped, self-addressed envelope is enclosed.

I will bring: ☐ Main Dish ☐ Vegetable ☐ Salad ☐ Dessert

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

## our right to know

Dear GCN,

Every day the numbers grow higher. Every day the list of names grows longer. Every day the silence of the people with money grows louder. And every day frightened gay men ask, "Where will it end?" No one answers. Perhaps it is time we began asking, "Where did it begin?"

The *New York Times* has finally discovered AIDS, we assume, because AIDS has finally discovered the straight white population. But is this a new development? Have homosexuals finally "contaminated" the heterosexual population? Nothing but silence from those with the information.

One begins to suspect a coverup. A conspiracy of silence. Not just the noticeable lack of funds. Not just the close-mouthed uncaring of the government and the medical establishment. One senses a deliberate withholding of information. Why? Because it is amusing to watch homosexuals die? Or because that knowledge would challenge the very base of the reaction to AIDS? Because it would create a panic that could not be so easily contained? Would that knowledge reveal that AIDS is not, and never was, a gay disease?

A tiny paragraph in the *Daily News* tells us that AIDS-related diseases have been found in certain tribes in Africa. It says no more. Who are these tribes? What are their lifestyles? How did they contract these diseases? Why is no one talking? Almost 1500 people have been diagnosed as having AIDS and a clue shows up and no one is talking. The *New York Times* prints a story saying six out of seven women tested who have had sexual relations with men who have AIDS now either have AIDS or symptoms of it. And yet, the article goes on to say that there is no need for the general population to be alarmed.

And then there is the mysterious 6%. The 6% who do not fit any category. Who are they? Are they promiscuous? Are they married and monogamous? Who are the 6%? We must know. We must demand to know. When we know, we might

find out that AIDS is not a gay epidemic. We might find out that it is an epidemic, pure and simple. And everyone is vulnerable. And everyone always has been.

In many ways, AIDS has brought the gay community together like nothing ever has. If it has done nothing else, it has exposed—and left no doubt about—the callousness of the government, the medical establishment, and people in general toward gays. There is no doubt now. No one but us gives a damn.

This can be useful politically. The prejudice has been exposed. No one can ever claim again that gays are not discriminated against. We have AIDS as the evidence. We can use this ammunition if we claim AIDS as our own disease. But can we afford to? Every time we turn around someone else is dying.

It is despicable and it hurts to have to turn to the straight community and say, "You must do something. You are dying too," because no one is listening when they think only homosexuals are dying. But pride can only take us so far. Meanwhile, our young men are dying—and for all we know, our women and children are dying too. No one is talking. It is time that they do.

We must go to the straight community and tell them that they too are in danger, so they will finally open their eyes and their mouths and their wallets. We must swallow our pride. Pride does a dead person no good. We can demonstrate and throw their prejudices in the face of the straight community, and score legislative points—and perhaps secure a small amount of guilty money. But meanwhile, all of the young gay men keep dying. This is not a gay disease. Everybody must know that. Because almost every week another person dies, and no amount of pride, anger or tears can bring lost life back to us.

Marie Godwin  
New York City, NY

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*Gay Community News* welcomes letters to Community Voices. If at all possible, your letters should be TYPED AND DOUBLE SPACED and kept to three pages (or less!) in length. GCN publishes all the letters it receives, unedited, on a space-available basis, unless they contain personal attacks. Anonymous letters will not be published, but names will be withheld upon request. Address letters to: Community Voices, *Gay Community News*, 167 Tremont St., 5th Floor, Boston, MA 02111.

## best and worst

To the Editors:

Cindy Patton's vicious attack on the Gay Press Association ("Gay Press: Advocacy versus Advertisements," *GCN* Vol. 10, No. 42) calls for an immediate response from anyone who considers her/himself a responsible member of the working press. This "news commentary" (on news which had not even been reported in the pages of *GCN*) provides a perfect example of why the lesbian/gay media needs an organization such as the Gay Press Association.

Patton's self-righteous diatribe against the GPA is written from the standard *GCN* point of view of setting out a political statement wrapped in a thin, tattered cloak of journalism. For a newspaper which is alternately termed the best and the worst in America, this "commentary" exhibits a remarkable lack of journalistic ethics and professionalism, some of the very qualities which the GPA seeks to promote.

*GCN* has a long-standing policy of refusing advertising which is sexist or exploitative. Unfortunately, it seems impossible to put this policy into words which potential advertisers can understand. Although this is an honorable policy, newspapers depend on advertising (as well as on subscriptions) to stay healthy and viable. Part of the viability aspect, naturally, is the continued ability to meet the payroll. It is regrettable that *GCN* staffers are still, at the tenth anniversary of the paper's inception, living on less than subsistence wages and dealing with a tremendous staff turnover rate due to the unbelievably low salaries and high burn-out factor. Perhaps greater stability of personnel would yield higher professional standards and a stronger commitment to ethical journalism rather than to political proselytizing.

If Ms. Patton had stayed for the entire GPA convention rather than attending for only part of one day, she might have been able to report—or at least "comment" on—all of the diverse viewpoints presented during the three days of the convention. As it is, she presents a false and distorted picture of the GPA and its principles and goals and does *GCN* a great disservice by breaking down its credibility as a journalistic organ.

*GCN* calls itself a newspaper, but with each passing year, it becomes less a newspaper and more a forum for dogmatic polemics. Certainly the lesbian/gay media has an activist/advocacy role to fulfill, but without professionalism and ethics, there is no credibility. By examples of biased tirades such as Ms. Patton's, *GCN* becomes less and less respected among the general lesbian/gay population and less looked to as a source of information.

It seems to me that as *GCN* approaches its tenth birthday, it's about time to take a long, hard look at your own standards. Ask yourselves whether writings such as Ms. Patton's really present an image of *GCN* as a professional newspaper with high ethical standards or whether they instead make people consider *GCN* an often hysterical political camp-follower.

I think that ten years should have been enough time for *GCN* to develop into a highly respected news weekly if it is ever going to. To be respected by your readers and subscribers, however, is frequently not enough, as they are, for the most part, not media professionals. Where is the respect of *GCN*'s peers in the industry?

Sincerely,  
Dan Daniel  
Philadelphia, PA

### Volunteer!

The AIDS Action Committee is looking for volunteers for their soon-to-be installed hotline. To receive an application and notice of upcoming training session, call 536-4995.

### Sign GCN's Birthday Card

*GCN* will be bringing out a special program issue to be distributed at the Birthday Party and to new summer subscribers. We have designed a special birthday card page. Individuals and organizations can support *GCN* by "signing our birthday card" with a \$15 donation. For information call Cindy Rizzo at 426-2020 (weekdays) before June 7th.

## Gay Community News

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# Speaking Out

## Sex Education and Us

By Nancy A.F. Langer

Sex education is one of those demands that gay, lesbian, and feminist organizers occasionally tack on the bottom of their leaflets. Few of us have recognized the intimate political connections between sex education and information and the success of the lesbian and gay liberation movement.

The Right has caught on faster. In 1981 Jerry Falwell sent out a direct mail appeal which linked the Sex Information and Education Council of the U.S. (SIECUS), local Planned Parenthoods, and gays in a complicity to pervert the morals of today's youth. "Moral Majority is trying to learn where offensive sex education books like *Our Bodies Our Selves* and *Life and Health* are being used," read the letter, "Will you help us obtain that information?"

The Eagle Forum in Alabama almost succeeded in eliminating sex education and family life curriculum from the Alabama public school curriculum for grades 10-12. Betty Boswick, their local representative, focused her attack on the inclusion of these topics: suicide, death, divorce, child abuse, family conflicts, masturbation, contraception, abortion, and homosexuality.

Mel and Norma Gabler, reknowned for their success at national textbook censorship, have been keeping a sharp eye out for material on gays. Mel and Norma, who founded Educational Research Analysts in Texas maintain, "As long as the schools continue to teach ABNORMAL ATTITUDES and ALIEN THOUGHTS, we caution parents NOT to urge their children to pursue high grades and class discussion because the harder students work, the greater their chance of brainwashing." And the cover of a recent ProFamily Forum Publication opposing humanism in the public schools reads "Let's Protect our Families from Child Molesters."

Silencing sources of sex information has always been a hallmark of political repression. In this century, the Comstock laws put Margaret Sanger in jail for distributing information about birth control to adult women. Today Planned Parenthood affiliates face similar struggles over the provision of birth control and abortion information to teenagers. (Interestingly enough, Planned Parenthood has played a major role in many cities in developing and implementing sex education curriculums.)

SIECUS, a mild mannered organization which has encouraged parental openness and increased family communication on sexual matters has been slandered by a prestigious list of Right groups. Among these attacks was a 1977 book written by Claire Chambers entitled *The SIECUS Circle*. The book placed SIECUS at the center of a national conspiracy to corrupt the hearts and minds of America—a conspiracy which advocated drugs, evolution, euthenasia, homosexuality, sex education, women's lib, and, curiously, ecology.

Jimmy Carter's 1977 White House Conference on the Family heard similar testimony from right wing fanatics all over the country who opposed—among other things—homosexuality and sex education. Even on the regional conference level the Right proved no monolith, but most groups did agree that homosexuality was abnormal, gay liberation posed a threat to the family, and individual homosexuals a danger to children. Such groups also concurred that sex education promoted a climate of permissiveness in which teenage pregnancy, abortion, homosexuality, sexually transmitted diseases, feminism and other abominations flourish.

Numerous studies have looked at the effects of sex education on behavior and attitudes; none have supported the notion that information yields activity. In fact, research suggests sex ed school programs may delay sexual activity, promote self-esteem, increase parent-child communication on the topic, decrease teenage pregnancy and S.T.D. rates, and help eradicate standard misconceptions about sex, including damaging myths about gays and lesbians.

It makes perfect sense that the Right should attack sex education, feminism, and homosexuality in the same breath. Perhaps if the taboo against talking about sex and considering sexuality a legitimate area of inquiry fades, children may be encouraged to question the viability of the family, sex roles, compulsory heterosexuality, and other sacred cows.

The burning of *GCN*, an important source of news to us, suggests the Right's desire to incinerate not only our ideas but our community. And for those who believe only the far right or crazies are capable of such arson, think again. The *New York Times* ran an article on May 17 by Marie Winn in the Science Times section entitled "Parents Wary of Suppressing Sexuality in Children." Twenty years ago, said Winn, parents had little difficulty managing their children's sexuality—they simply repressed it. In contrast, Winn suggests we are in a "prosexual era." Says Winn, parents today feel compelled to encourage their children to experiment with sex early.

Who is to blame for such parental attitudes? Sex experts like Alex and Jane Comfort who reassure parents that masturbation in children is normal; SIECUS, who (the author says) advises parents to make sure children indulge in sex play (a total misrepresentation of that organization's point of view); and finally, homosexuals. Explains Winn:

... [I]t is not only the prosexual attitudes of contemporary child advisers that have led some parents to feel obligated to encourage sexual expression in their children. The new visibility of homosexuality in American society since the late 1960's appears to be deeply implicated in the shift in modern child-rearing from an anti-sexual style to a prosexual one.

...

Fearful of encouraging homosexuality, many parents today dare not discourage any sort of heterosexual sex play among children, even when they disapprove. And in direct as well as in subtle ways, some parents today encourage heterosexual activities among children in early puberty or even sooner.

Can a case be made in 1983 for slowing down sexual development in children, asks Winn, and she goes on in the affirmative. Delineating barbaric 19th century child rearing practices of undernourishment to delay menarche in girls, and quoting present day Harvard research suggesting strenuous exercise can delay female puberty, she concludes,

... [S]ome of the practices of the past that were in tended to delay a child's sexual development may not have been as misguided as they seem. The confusion and anxiety of modern parents about their children's new sexual freedom suggests a lingering belief that some form of sexual repression in childhood may indeed serve a developmental purpose.

As for the problem of homosexual visibility, the reader infers parents and children could only benefit from the gay community's invisibility. Winn, like others of her ilk, waves the banner of sexual latency as a prerequisite for learning and moral development. She posits sexual repression might not be such a bad idea. Says Winn, "perhaps it should be trusted." Even Freud—himself a Victorian—acknowledged sexual repression produced psychological damage, sometimes irreparable. Most current researchers agree early sexual repression can yield dysfunctions and trauma in later life.

Winn, and other Right windbags, genuinely believe we are in a "prosexual era." They point to the increased acceptance of "illegitimacy," abortion, and homosexuality and to sexploitation in the mass media to buttress their arguments. Feminists and gay liberationists must disagree.

The oppression of women, lesbians, gays and other minorities continues unabated. And if fifty years ago parents repressed their children's sexuality, generally they still continue to do so. In addition, the idea that remnants of 60's free love or the Playboy philosophy indicates a prosex culture is a gross mistake. If in the past teenage women didn't have the right to say yes, today they don't have the right to say no. And the sexuality, the very existence of gay and lesbian youngsters continues to be penalized by family, school and state in the most brutal manner imaginable.

The Right will continue to expend a great deal of effort thinking up ways to manage, curtail, or repress childhood and adolescent sexuality. What they fail to realize is that human sexual response is innate, and sexual learning inevitable. Male fetuses *in utero* have erections, female fetuses vaginally sweat (lubricate). At birth the process of sexual learning and development begins; the way parents hold, touch, and cuddle their children along with messages received from the outside world communicate important sexual information.

Children explore themselves and the world spontaneously—it is not a matter of parents having to encourage masturbation, nudity, child sex play or anything else. As kids continue to grow and develop, physiological changes which occur with the onset of puberty profoundly affect their sexuality. It is true that girls begin menstruating earlier today than they did in the past, but such precocity is no excuse for parental hysteria; menarche does not lead, *ipso facto*, to teenage pregnancy, early intercourse, "promiscuity" and so on. It is intersting to note that Harvard is *not* conducting research on how to delay male puberty.

We need to be clear on the connections between sex education and attacks on our community. Mere education is not sufficient to transform sexually repressive institutions which in turn perpetuate present society. Sex education texts, sex educators, researchers, and reproductive rights organizations vary in their presentation of homosexuality, violence against women, sterilization, and so on. Not all are our friends—most have mixed politics. But if youngsters and teens have limited access to accurate information about sex at home, in school and from sex information and referral services, there is even less chance they will have access to knowledge about lesbian and gay lives.

We need to keep a watchful eye on sex education and research to insure homophobia and sexism diminishes in professional quarters. But more, we must be the visionaries. We need to challenge Right Wing attitudes about human sexuality. Our movement should be about liberation not repression; our politics should include a recognition of the sexuality of children and adolescents including their right to make free choices regarding sexual activity, partners, and lifestyle.

Access to reliable sex information and education along with discussions with peers and adults about sexual values *are* crucial if children are to make good decisions concerning their sexual lives. But these decisions are and should be theirs, free from compulsion, restraint, harassment or exploitation.

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# GCN: The First Ten Years

## Volume 7

### 1979-1980

Summary of Volume 7 by Cindy Patton

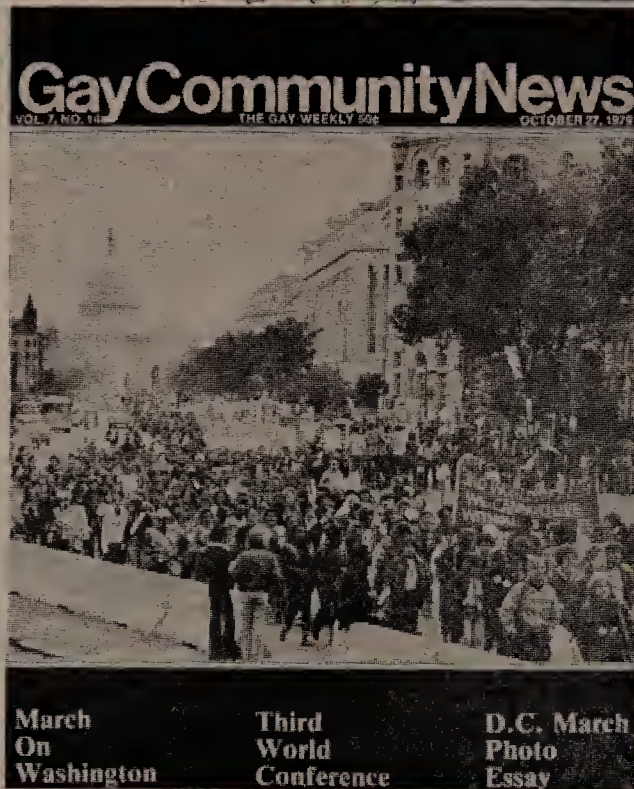
**V**olume 7 covers a busy and difficult year for the Gay Community News and the lesbian and gay movement. 1979-1980 marked the tenth anniversary of the Stonewall riots, and this produced a sense of introspection about the direction of lesbian and gay liberation. In a lengthy editorial in the sixth anniversary issue (Vol. 7, No. 1), the GCN staff had this to say about GCN's growing commitment to feminism:

... The result of increased participation on the part of lesbians in what was often a predominantly male environment at GCN, this [increase in the amount of coverage devoted to women's issues] has probably been the most painful change of all. This year has been marked for all of us who work here by passionate struggles which have taken place as people confront the sexism we have been trained to believe is natural and by the fear and disorientation which can be a side effect when traditional values are shaken. Despite much anger, many breakdowns in communication, and the difficulties involved when faggots and dykes cannot seem to understand the first thing about one another, strong bonds of affection formed and survived and the paper has reaffirmed its dedication to feminism.

The first dozen issues cover the final touches on the organizing for the National March on Washington, and the fledgling Moral Majority and One Nation Under God's counter-organizing. GCN issued a special March issue and extensive coverage of the personal and political implications of "the first regionally, sexually, racially, and ethnically representative body in the history of the lesbian and gay movement" according to one speaker from the policy and planning meeting on July 6-8, in Houston. The March generated many controversies, including how many people were actually there. Organizers and others continued to meet after the March to create a new national organization: to be the ill-fated NOLAG (National Organization of Lesbians and Gays).

The gay community was thrice assaulted by the mainstream media: Cruising, Windows, and Gay Power, Gay Politics, Cruising, and Windows, which quickly followed, were proclaimed homophobic films that were unrepresentative of lesbian and gay lives. NGTF issued a statement, run as a Speaking Out in Volume 7, No. 5, called "Why Gay People are Protesting Cruising." Perhaps because the work on the National March raised lesbians' and gay men's consciousness of each others' issues or perhaps because they hit at nearly the same time, Cruising and Windows brought lesbians and gay men across the nation into coalition to protest these films together.

The sexiest legal issue of this period was immigration: especially the case of Carl Hill. GCN swung, manic and depressive, as the Public Health Service, Immigration and Naturalization Service, gay lawyers and even Jimmy Carter weekly reversed their positions on the subject of gay visitors and refugees. GCN covered the problems of gay Cuban refugees (beginning in Volume 7, Number 47) and the ef-



Gay Community News was founded in 1973 by an ad hoc group of gay activists who were then meeting at the Charles Street Meetinghouse. This newsletter met a critical need in Boston's fledgling gay movement: communication between groups. When we could not talk together, did not know who was out there, we could not become an effective social and political force.

Many things have changed in the last ten years — at GCN, in the lesbian and gay community, and in the world at large. GCN has striven to stay abreast of those changes, and has often worked to make them happen. In this ten part series, we want to share some of the history of GCN, its role in Boston, and its relationship to the lesbian and gay movement in this country.

forts of Dutch citizens to pressure INS to add a gay ingredient to the American melting pot. Other international organizing focused on the arrest of homosexuals in the Ayatollah's Iran (Vol. 7, No. 26).

Another gay legal activity was Aaron Fricke's prom case, quickly won by John Ward, a name increasingly associated with gay litigation. There were numerous assaults on lesbians and gay men, lesbian custody and job discrimination cases, and on November 15, the sobering death of GCN's investigative reporter/political analyst David Brill.

The death of someone so close and controversial rocked GCN and the Boston community. GCN quickly regrouped after the sudden tragedy to mourn and press for a thorough investigation into the death of a pioneer in gay investigative journalism. The public grieving occurred in numerous Speaking Outs and letters. The FagRag collective also produced a Speaking Out focusing attention away from the individual death to the broader question Brill's and the community's cooperation with the police: "Questions re Brill's Death and Police Penetration of Our Community" (Volume 7, No. 22).

There was a flurry of pro- and anti-gay legislative activity in Volume 7, most notably the anti-gay MacDonald Amendment, introduced on July 24th, Laxalt's Family Protection Act (which took gay organizers by surprise) and the Tsongas/Weiker/Moynihan amendment of the 1964 Civil Rights Act to include sexual orientation.

In the fall of 1979, we got Feinstein and Britt in San Francisco, and returned Kevin White in Boston. Barney Frank backed Mel King, Elaine Noble threw in for Kevin White, Joseph Timilty was backed by Ron Calena, and candidate David Finnegan did not seek gay support.

The seeds of the current pornography and lesbian s/m debates were sown in this year. Giovanni's Room, Philadelphia's gay and feminist bookstore, clashed with Women Against Violence Against Women over the book The Story of O. WAVAW found the book degrading to women, and co-owners Ed Hermance and Arleen Olshan stood firm in their commitment "to serve all the related peripheral and fringe interests of the community by stocking non-sexist books, men's liberation and parenting books, as well as books on bisexuality, transvestism, pedophilia and S&M" (Volume 7, Number 38).

Maida Tilchen discussed A Woman's Touch: An Anthology of Lesbian Eroticism and Sensuality for Women Only:

... Before the current wave of feminism and lesbian literature, fiction about lesbians often reflected the sexist myth that women making love would parody or imitate the dominant/submissive, butch/femme roles of heterosexuals. Feminism and lesbian liberation have created a new body of myths and assumptions about lesbian sexuality... above all it has been presented as gentle, loving, and balanced... This book, intended for women only, challenges lesbian

Continued on page 7

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# Crackers and Queers

## The Redneck Way of Knowledge

By Blanche McCrary Boyd  
Alfred A. Knopf  
New York  
1982, 160 pp.

## Folly

By Maureen Brady  
The Crossing Press  
Trumansburg, New York  
1982, 196 pp., \$7.95

Reviewed by Cindy Patton



I grew up in the South. When I was nineteen, I moved to New England, though I'm not quite sure why: where I come from, people are rather vague on where Massachusetts is, "Isn't it up near New York?" My regional background, I've discovered, makes me something of a foreigner in my own country. I never had what you'd call a Southern drawl, although there are certain words that I've never learned how to pronounce, according to Northern friends of mine, and I constantly monitor my speech: Am I getting the "g" on the end of "ing"? Do I manage to get words like "well" or "damn" said in one syllable? Do I avoid "yes, ma'am" with people in stores or anyone other than my friends' parents? (*They all think I'm just so polite.*) What I didn't escape was a double-edged socialization: one side casts me as an oppressor because I am white, and the other side makes me totally responsible for *all* oppression because I am a Southerner.

The depth and blatancy of bigotry in the South is well publicized: the unabashed anti-Semitism and racism, and the blase sexism and homophobia that rolls off the tongues of even quite liberal Southerners is shocking and offensive. Organized forms of bigotry are more defined and visible in the South, but that is partly due to a kind of press coverage and political analysis that scrutinizes obvious forms of oppression and masks subtler institutions, like the government and FBI, which incite or fail to stop violence and hatred. Reports of Southern bigotry shock the nation and play into the stereotypes. And when racism crops up in the form of a Klan march in the midwest, or busing in Boston, it is noted that this racism is *as bad as* that in the South.

Growing up as the yardstick for racism creates one of two reactions in Southerners: a self-fulfilling prophecy, or guilt—an intense desire *not to be a Southerner*. For years, I would say, "I am from the South," but never, "I am a Southerner." To confess to being *from*, I thought, implied that I had left my bigotry in the South; to say I was a *Southerner* was to confess one of the gravest crimes of humanity. So, I tried to learn New England English and Harvard manners (which are rude in comparison to the social intercourse I was taught). In short, I tried to assimilate. About a year ago, as a result of events in my personal life as well as my sudden realization that Vermont, New Hampshire, Rhode Island, Massachusetts and Connecticut could be engulfed by the state of North Carolina (where I grew up), I realized that something didn't take. I realized that racism is *different* in Boston from where I grew up, but to say better or worse, or to take the South as the reference point, was a waste of energy: what was important was how I worked past it. Likewise, I realized that in my internalized homophobia, gays were urban (i.e. from the North) and as a Southerner, I was destined to feel naive about my sexuality, and never quite "politically correct."

But this self-oppression obscures the problem on

both the personal and political level. The South today has some of the most abject poverty found in this country, the lowest expenditures on education, lower average age of marriage, which limits the options of women from all backgrounds, fewer public health and transportation services, a general feeling that Southerners can't compete in a world of "the Best and the Brightest," and a concomitant self-limitation. From slavery to the defoliation of the South during the Civil War, through "Reconstruction," the Great Depression, and the aftermath of WWII industrialization, the South has been a cauldron of economic and social problems that have scattered human dignity on a massive scale. The South is a petri dish for right-wing nuts, but it is ITT, Exxon, and the state and federal governments that are controlling the grow-lights.

Growing up white in this environment, growing up as one of the dumb, racist rebels-who-got-whopped, has often made it difficult for me to muster up the positive self-image—the courage to grow and change—that is prerequisite to understanding my own racism and anti-Semitism, my own self-oppression as a woman and a lesbian. So little is written of the long and rich history of progressive movements in the South that it is difficult to find role models. A smattering of stories about progressive Southerners has recently hit the press, but the tone is always comparative, implicitly blaming Southerners for a raft of ills which are not entirely our fault. Articles about how Southern women and gays are "finally" organizing read more like foreign reports than stories of solidarity. They leave me feeling "discovered," and wondering if I'll become chic.

It was while making the special rapprochement to my homeland—and there is a special form of "discovering your roots" known only to Southerners who move North, which is like moving to the enemy's palace to many of our families—that I discovered *Folly*, by Maureen Brady, and *The Redneck Way of Knowledge*, by Blanche McCrary Boyd. These two very different books afforded their own special understanding to my search for what it means to be a Southerner and a lesbian.

\* \* \*

*Folly* is a lesbian-feminist novel about the efforts of black and white seamstresses to organize their workplace. During the course of the book, Folly and her best friend become lovers, and must deal with their children's and friends' reactions to their lesbianism. The title character's teenage daughter is close friends with the "town lesbian," and a touching sub-theme involves her growing "adult" identity versus her mother's re-assessment of her own sexuality.

I thoroughly enjoyed reading this book, and appreciated reading a view of the South that dealt with real people in their political and personal struggles, although I felt that a certain vibrancy was missing for this portrayal of Southern life.

The community of white women is portrayed with

a sensitivity that highlights their common struggle as women. Brady is fairly successful in portraying accurately and compassionately the struggles of the white women confronting their racism as they try to create a unified front with the plant's black women workers. It is courageous to tackle the issue of racism in the context of labor organizing (labor organizing in the South has been particularly difficult precisely because management maintains economic and political wedges between black and white workers), and Brady does it fairly and honestly *within* her own experience. There were two important dimensions of this struggle that were absent, although I'm not sure if a single novel or even a single author can be expected to completely portray the complexity of *working through* one's racism.

The black characters in *Folly* are just barely constructed; we get but hints of what they must be like. They are not ignored, or falsely portrayed, but rather, mystified. We have a clear picture of Folly's issues as she begins to identify and work through her racism with Mable, a spokesperson for the black workers. Mable's issues are less articulated and circumscribed by this particular confrontation with white racism. When we find their mutual conflicts more or less resolved shortly later, we're confused. While *Folly* is optimistic about the possibility of moving past racism, it does not tell us how it *feels* for white women to go through this change in understanding. There are many examples in black feminist fiction and poetry that describe the battle with racism from black women's perspectives; it would be an incredible stride to have both black and white perspectives modulated in a single novel (perhaps an autobiographical work best co-authored by a black and a white novelist). Who should and how to portray the varying experiences of black and white women as they grapple with white racism raises important questions: I hope Brady and others who write about combatting racism will move toward portraying what it is like to go through this process, that it *is* possible. There are plenty of resources that help us analyze what racism *is*; still lacking is a body of fiction to inform and reshape our understanding of multi-racial community. What blocks many white women from attacking their own racism, I think, is a fear that the *process* will be too personally painful, that the changes will be too enormous, that giving up the power that comes with being white will leave us in an identity vacuum. *Folly* hints at this personal process, but the quality of Folly's new relationship with Mable lends an optimism that we can come to a fuller understanding of ourselves and others, that we white women can come to grips with our racism.

*Folly* handles well the many issues it tackles: race, class, sex, growing up. It is the kind of novel I have wanted from the feminist press—well-written, well-constructed, one that leaves me wishing the author

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## Anger

By May Sarton  
Norton Books  
New York  
1982, 223 pp., \$12.95

*Anger* is May Sarton's seventeenth novel and is a very good representation of both her strengths and weaknesses. The novel's plot is basic and schematic. Ned Fraser is a stolid Bostonian, a banker who cannot express any feelings except to his pet dog. He falls in love with Anna Lindstrom, a volatile, super-emotional singer who is just about to begin a career. Although obviously attracted to one another because they are opposites, their marriage soon becomes an unending hell of reproaches, attempted communications, forstalled angers and subverted attempts at expressing the love that they feel. The more forcefully Ned tries to avoid or repress feelings, the more insistent Anna is on expressing them, especially the terrible demon of anger.

Sarton has never been a great prose stylist, but she can tell a simple story with a sort of unrefined dignity. The structure of past novels—especially *Kinds of Love* and *A Reckoning*—has better suited this simple prosody. But if *Anger* lacks a certain complexity, it contains what Sarton has always been best at: elucidating feelings. Rather than plunging us into the world of emotions, Sarton is able to allow us to both feel and analyze them. It is a rare skill; and when Sarton is good, there is no one better.

Halfway through *Anger* we forget the obvious plot and the not too deftly drawn characters, and are totally caught up in the maelstrom of the expression/repression of anger. Clear-



ly the anger here is representative of all emotions, but because it is the most frightening and powerful it is also the most obvious and basic. It would be difficult for anyone—repressed or expressive—to read *Anger* and not have some response. While Ned is super-repressed and Anna is almost a hysteric, most readers caught between them will be pulled to both sides. *Anger* is not so much a novel as a treatise on emotions in novel form. It is not Sarton's most satisfying work, but it is an electrifying experience that digs out and then pulls insistently on your very emotional existence.

One last note: *Anger* is probably the only novel that the *New York Times Book Review* has accused of emotional dishonesty because it was about heterosexuals rather than lesbians. The reviewer speculated that the basic materials of the novel were from Sarton's last published journal, *Recovering*, and that the situations were truer there between women, than in *Anger*. I think that *Anger* is able to stand on its own; but maybe there is hope for the *New York Times* anyway.

—Michael Bronski

## Tennessee Williams: An Intimate Biography

By Dakin Williams and Shepherd Mead  
Arbor House  
New York  
1983, 352 pp., \$16.95

The untimely death of Tennessee Williams earlier this year shocked and grieved his many admirers. This ill-conceived, half-baked and insulting biography by his brother should have the same effect. Purportedly an attempt to set the record "straight," this book is nothing more than a hatchet job on Williams, attacking him both personally and professionally and born of sibling rivalry and homophobia.

Dakin Williams (with co-author Mead) tells us nothing new about the public career of the playwright, and heretofore unknown details of his early personal life are negligible. The book is also riddled with mistakes and misinformation—Brooks Atkinson is confused with George Jean Nathan, Marilyn Monroe is alive the year Kennedy is assassinated—as well as being poorly written and self-serving. Written while Williams was still alive (he refused to cooperate with the authors), the book was rushed into print days after his death.

Supposedly about Tennessee Williams, this book is really a long wait at the embarrassment (and seething jealousy) of being his younger, non-famous brother. The press material issued with the book speaks of Tennessee's "long-suffering brother"—the adjective would be better applied to anyone who bothered to finish this petty insult that is trying to pass itself off as a biography.

—Michael Bronski



Paul Volpe

## A Key West Companion

By Christopher Cox  
St. Martin's Press  
New York  
1983, 214 pp., \$17.95

Key West is an interesting place. Not quite as fascinating as it thinks it is, perhaps, but still interesting. To truly appreciate its charms, one must take the time to explore, to go beyond the glut of Fun Facts from the Chamber of Commerce, to meet the people and other oddities who live in this place that is so conducive to expressions of individuality. This is just what Christopher Cox has done in *A Key West Companion*.

With a disarming frankness, Cox admits to the limitations of his book—not quite tour guide, not quite history, but rather a little of both—and of himself as author. He boasts of no special expertise and states flatly that he has spent only about six months on the island. "My interest in Key West is simply that of a tourist who wants to know more about a place than all the right dates and how many nails and

## From Violent Men

By Daniel Curzon  
IGNA Books  
San Francisco, CA  
1983, 248 pp., \$8.95

If nothing else, Daniel Curzon's latest novel is perverse: When the Lesbian Caucus of the Gay Parade Committee votes against rescuing gay Supervisor Desmond Rhodes from the clutches of an anti-gentrification terrorist group because of his political incorrectness, I applauded. *From Violent Men* is an engaging yet stubbornly malevolent book that one comes to like almost in spite of itself. The author, who brought us *The Revolt of the Perverts* and *The Joyful Blue Book of Gracious Gay Etiquette*, here turns a jaundiced eye on San Francisco politics and in the process gives us a view of ourselves we'd rather not have.

The setting is contemporary San Francisco. Dan White, assassin of gay Supervisor Harvey Milk and liberal Mayor George Moscone, is to be freed from prison in a few months, after serving only five years of a seven-year sentence for voluntary manslaughter. At this point, Curzon turns fact into fiction, weaving a plot that has Harvey Milk's successor, Rhodes, scheming to kill White, known as Brad Short, all-American boy. Rhodes, hardly likeable himself, tries to dupe a reporter for a gay news agency, Rick Jessup, into being the fall guy for his plan. Surprisingly, Jessup comes to know the wife of the assassin, Debra Ellen. Their conversations, and ultimately a behind bars meeting with Brad Short, let us look at the other side of the 1978 events that so scarred the city.

It is here that the weakness in *From Violent Men* becomes apparent. Curzon portrays Debra Ellen sympathetically, as a well-meaning woman caught between duty to her heterosexual upbringing and a personal freedom she can only glimpse. He does not, however, go beyond this. Brad Short himself is a dull, straight, white man, as much a clone to our eyes, no doubt, as the denizens of Castro Street are to tourists from the midwest. The rage that lurks under Short's skin, ready to erupt at the slightest threat to his territorial imperative of wife and family, is useful in that it helps us to understand Short's assassinations as the ultimate sort of queer bashing. But there is nothing more. There is no sense of why a man like this could come to public



power or even why he exists. This last, larger, question is exceedingly difficult to answer. But it is one (and, to its credit, the book makes this clear) upon which our lives depend.

Like a good detective novel, *From Violent Men* is a quick and easy read. What keeps it from descending into a potboiler is its honest if brutal and, I hope, exaggerated portrayals of aspects of gay life. Rhodes is the Spiro Agnew brand of politician, bitter and dishonest, who accepts bribes in his office. Jessup, an otherwise attractive fellow, is maddeningly—and stereotypically—irresponsible. The tale's suspense carries us through to the end: Will the plan to kill Short succeed? Will Jessup come to harm as a result? Will Rhodes, kidnapped by the terrorists, be freed? You'll have to read it to find out.

The city that elected Short is sketched, pointillist style, in a number of diverting little paragraphs scattered throughout the book. These vignettes—many, unfortunately, real—add an appropriately lurid air: a father cuts off his eight-year-old son's penis; rock star Little Richard goes on the radio to inveigh against homosexuals; a bar owner gives a 14-year-old boy to a jazz pianist as if the youth were a piece of meat. And, of course, there is an endless number of queer bashings and harassment of gays. A few of the occurrences are more innocuous:

Evan Warren picks up a book in the Walt Whitman Bookshop and thumbs through a few pages. Unhappy in his own life, he doesn't like what he reads, and so he closes the book. "Don't you have any happy gay books?" he asks the clerk...

It is a sentiment I couldn't help feeling, either, after finishing this one.

—Mark McHarry



Paul Volpe

man-hours it took to restore a historic home."

In short, Cox did what most of us have wanted to do in some place or another—he dug into Key West, nosing around and going wherever curiosity and fate led him. He says:

...I began to make a series of visits to the old island people I met through friends, on the streets, in the bars, or

simply by knocking on a door that was pointed out to me...The best way to experience the island is through the natives. They were the source of the information in this book.

The result is an agreeably eclectic look at Key West, from its unaffected eccentricity and mellow ambience, to its raffish history and wedding cake architecture. There is, in fact, more here than you will ever need or want to know about Key West. However, this is a book made to be read in dribs and drabs, some parts skimmed or skipped, other parts read and reread for their humorous or touching portraits of people and places.

Cox has wisely chosen to downplay his own opinions and instead report the islanders' comments, perceptions and reminiscences. He is an observant and careful reporter, and because of this *The Key West Companion* manages to be both realistic and celebratory at the same time. It is a nicely written and enjoyable book, whether or not you ever plan on visiting the place.

—Will James

**BOOK**  
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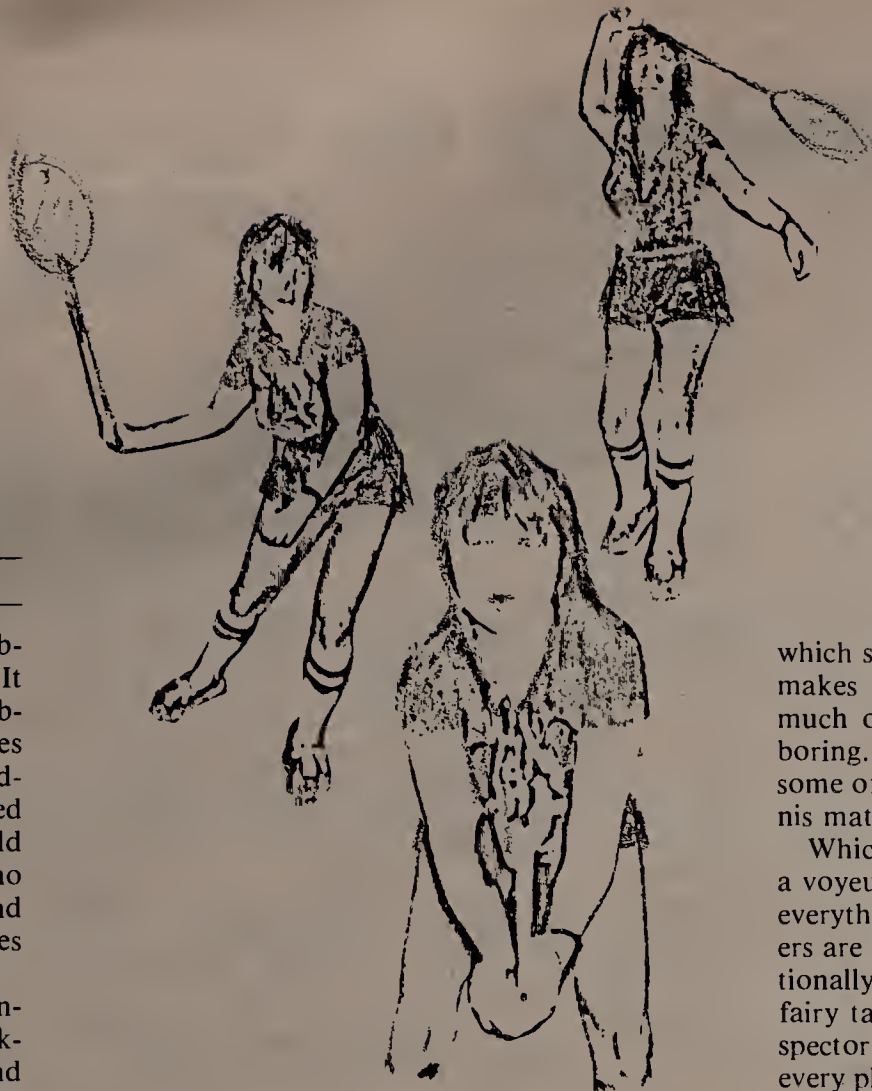


# Art Imitates Life?

## Sudden Death

By Rita Mae Brown  
Bantam Books  
New York  
1983, 241 pp., \$13.95

Reviewed by Kris Kleindeinst



It has been ten years since Rita Mae Brown published *Rubyfruit Jungle* with Daughters, Inc. It was an underground success, the phrase the publishing industry uses to describe extraordinary sales of a first novel put out by a small press with no advertising budget. Not without causing some raised eyebrows among feminist theorists, Daughters sold the mass market rights to Bantam Books, who brought out the smaller, biodegradable version, and *Rubyfruit Jungle* has continued to enjoy good sales for a decade.

In fact, it has become an instant classic, the quintessential Lesbian coming of age novel. The unsinkable Molly Bolt heartened thousands of Lesbians and entertained countless others with her unfailing self-confidence and working classchutzpah. Lesbian households absorbed the book. Some women gave it to their parents or their straight friends. It has even found its way into classrooms.

For an encore, Daughters published Brown's *In Her Day*, an embarrassing attempt to write a Lesbian-feminist novel of ideas. Even Brown admits her failure, and the book has quietly disappeared from notice. She then wrote *Six of One*, an outrageous Southern entertainment, followed by *Southern Discomfort*, also Southern but not as silly. I liked *Southern Discomfort* a lot. Brown grappled with some weighty ideas and didn't provide easy answers or pat analysis. I looked forward to *Sudden Death*, her long-awaited novel of the women's tennis circuit.

*Sudden Death* is kin to *Rubyfruit Jungle*. It is a novel about Lesbians with whom we would like to identify, at least superficially. It's unlike *Six of One*, where the Lesbians are members of the Southern aristocracy of a previous generation, or *Southern Discomfort*, where there are no Lesbians at all. Moreover, Brown has a juicy story to tell. It is about Lesbians who are talented, rich and famous. It has action, glitter, love, corruption and deceit. It is funny and fast. And it bears a curious resemblance to a certain real-life story of the not-so-distant past.

Talented Argentine tennis player Carmen Semana is in the peak of her career and wants to try for the Grand Slam of tennis, the four big tournaments—the French Open, Wimbledon, the U.S. Open and the Australian Open. Only four people have ever succeeded in winning all four in one year (one of Brown's many "true facts" of tennis which the reader may choose to appreciate or endure). Carmen lives with her lover Harriet, a slightly older woman who has dropped her teaching career midstream to be Carmen's devoted satellite of affection. "I can't stand being away from you," Carmen tells her. "I hate looking up into the stands and not seeing your face. I play for you." Harriet loves Carmen regardless of her tennis talents, yet puts up with her immaturity to an alarming and self-sacrificing extent. "Here was this young woman," she reasons, "locked into a very short career, jerked all over the world. All she wanted was one true fan."

Equally talented but about to slide down the other side of her peak is Susan Reilly. She despises the thought of seeing Carmen achieve what she herself hasn't and likely won't at the ripe old age of thirty. Susan is an excellent tennis player, "one of the greatest. She was also one of the greatest liars, but why spoil the illusion?" Susan sleeps with women, believing that she does so secretly, taking younger or less talented tennis players to her bed and discarding them when they become too personally demanding. She turns them off without warning, offering them a slot as her doubles partner as a parting gesture. She keeps a husband and daughter at a safe distance, handy to pull out for the media. Carmen's introduction to pro tennis and to Lesbianism was Susan. When it appears to Susan, who has long since lost interest in her, that Carmen really might win the Grand Slam, she leaks Carmen's Lesbianism to the press. She chooses the moment well, setting in motion a knee-jerk homophobia among the tennis media, promoters, sponsors and players that is ultimately too much for Carmen to withstand. These external pressures also serve to exacerbate personal weaknesses between Carmen and Harriet.

Carmen has a brother who thickens the plot with

his one-dimensionally corrupt personality. Taking over as her business manager, Miguel involves the unknowing Carmen in a variety of illegal and unethical business ventures based upon her fame as the world's best tennis player. His slop bucket of scandal is tossed into the fan precisely when Susan's hits and adds to the complications.

Harriet, meanwhile, has her own friendship with reporter Jane Fulton. With her picture-perfect sportscaster husband Rick, Jane travels the women's tennis circuit and keeps Harriet company. In a world of high-paced world class egos, Jane provides Harriet and the novel with some of the few moments of sanity and perspective. Jane is based upon Brown's friend Judy Lacey, as is clear from the forward of the book. As did Judy, Jane falls victim to a fatal cancer, leaving Harriet and this world just as the worst is arriving.

All of these interactions are set against the backdrop of the world of tennis, a Bad Place, to be sure. Brown draws—sometimes overdraws—the superstructure of sponsors and promoters as a world with one thing in mind, the dollar sign. She credits Billie Jean King with having developed a place for women in pro tennis, gives some of her fictionalized players and ex-players credit for their tireless work and pits them against sponsors who have to be convinced repeatedly of the fiscal intelligence of identifying their products with women tennis players.

For the players, this is a mixed bag. "Each player over the age of twenty knew what it was like to be regarded as a freak because she liked sports. Lesbianism insinuated itself into the consciousness of women and frightened them. It frightened the Lesbians most of all. . . . They didn't want to lose their lucrative product endorsements." It is an unreal world for the players. "In tennis, there are no profitless discussions. There are no discussions at all. There's just the game. . . . In this land of health, prizes and simplicity, one wins or one loses."

Sleazy promoter Siggy Wayne sums it all up this way: "The women's game will never bring the revenues the men's game does, and men's tennis ain't no bed of roses either. If you want to survive, you'd better target your market, babe, because it ain't Joe Six-packs. If he's going to watch women, he's not going to watch preteen kiddies and sweating dykes."

*Sudden Death* is a story rich in possibility, much of which is left in a rather raw form. It bears a companionable resemblance to Billie Jean King's autobiography, which was published last year. Where King rearranges facts, Brown changes names, and both books hover somewhere between fact and fiction. In Brown's story, Carmen and Harriet are obvious stand-ins for Martina Navratilova and Brown herself. It would be hard to spoil the plot of this story because anyone who has read the newspapers would know the outline.

Now, Brown clearly states in the "genesis" which precedes chapter one that the only real life character is her cat Baby Jesus. I know that much of what passes for fiction is closely drawn on real life, and one needn't draw comparisons to make a novel worthwhile, but I find it incredible that Brown really expects us not to play the guessing game she so seductively constructs. Even I could identify four big name tennis personalities, and I know very little about any of them. All of Brown's work in this "novel" seems to have gone into understanding the game of tennis,

which she painstakingly shares with the reader. This makes for some exciting play by play reading, but much of her analysis is repetitive, sometimes even boring. And, it appears to me after checking with some of my more athletic sources, even Brown's tennis matches are reconstructed from actual games.

Which all makes for titillating reading if you are in a voyeuristic mood. The world of women's tennis is everything you thought it would be and less: the players are lopsidedly overdeveloped physically but emotionally in retrograde most of the time. There is a fairy tale air of superficiality to their lives with the specter of "sudden death" hanging over each and every player's professional head. If the media and the public are too immature to handle a Lesbian scandal, the Lesbian players are even more so. But who is ever ready to have the world march into her bedroom simply because she is successful at work?

See, I am already confusing Brown's novel, which she described as being about the concerns of Lesbians in every sector of society, with the world of women's tennis. Maybe if she had let all this experience digest for a few more years she could have developed a fuller and less obvious story. Maybe the writing would have improved. The writing is a bit like the characters, superficial, immature and fast. The chapters read like a film treatment, a little summary of the plot and characters with some description of the set design. But then film rights may be what Brown has in mind, ultimately. Certainly she has the story for a film.

Brown is still good with the one-liners, such as, "Alicia was so far in the closet she was in danger of becoming a garment bag." But she has slighted more extensive description, as in this treacley "love scene": "Harriet nestled up behind Carmen, slid her arm under the long and graceful neck, and drifted off into a glittering nebula of love. She slept, as do all lovers, with one synchronized heartbeat, for she was one with another human being and the universe as well."

Brown is still the most entertaining writer of Lesbian fiction we have. No one else is able to bring to her work quite the same bright sense of humor and personal sassiness and, let's face it, even if the thinness of the fiction in Brown's book is a little embarrassing, didn't we want the inside scoop on the real thing, anyway? And how much more interesting and even loving (despite a few extended low blows) is a Lesbian's version of the events than, say, a scoop by Howard Cosell. It's great summer reading if you have the bucks for a hardback; otherwise, take it to the beach next year when it comes out in paperback.

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# Journeying Through the Sixties

## Dreams Die Hard

by David Harris  
St. Martin's/Marek  
New York, 1982  
341 pp., \$14.95

Reviewed by John Kyper

Allard Lowenstein, Dennis Sweeney and David Harris were involved in the movements for social change during the sixties and can be said to have typified some of its divergent activist tendencies. Lowenstein was the left/liberal Democrat who became famous for forcing the seemingly impregnable Lyndon Johnson out of the Presidency. The two younger men were his proteges while students at Stanford University, following him to Mississippi in the dangerous struggle to register blacks to vote.

Both Sweeney and Harris eventually split with their mentor, however, largely because of his dogmatic, overbearing certainty that he was always right. Each of them finally had to balk at the total loyalty that he demanded—and for Dennis, the break was particularly bitter. The two went on to organize the Resistance movement against the Vietnam draft. As the notorious radical student body president at Stanford, Harris kept a high profile, marrying singer Joan Baez and serving twenty months in federal prison for his refusal to submit to military induction. But Sweeney seemed to have lost his purpose by the end of the decade, descending into madness. Among his former associates he was rumored to have committed suicide, but on March 14, 1980, he walked into Lowenstein's New York law office and shot him to death.

Allard Lowenstein deserves a reputation as possibly the most prolific activist-organizer who ever lived. Born at the onset of the Depression in suburban Westchester County, New York, he developed political consciousness at an early age, avidly following the battles of the Spanish Civil War. He reportedly wept—at ten—when Republican forces surrendered after betrayal by their Communist allies. Almost a decade later, after graduating from the prestigious Horace Mann School, he chose to study at the University of North Carolina, Chapel Hill, because of the liberal reputation of its president, Frank Graham. He later served as a Senate aide to Graham, who was defeated because he refused to violate his conscience by filibustering against civil rights legislation.

Another one of his idols was Norman Thomas, the perennial Socialist Party candidate for President, but foremost was Eleanor Roosevelt, who was a close friend until her death in 1962. Throughout his career Lowenstein was intimately connected with the liberal wing of the Democratic Party. He was for a time foreign policy assistant to Senator Hubert Humphrey and had known President Kennedy well enough to tell personal anecdotes about him. His extensive contacts were to prove most useful in his many political undertakings, especially when his Dump Johnson movement was searching for a credible candidate.

He introduced countless idealistic young men to politics through the multifold causes that he adopted. There was a mutual attraction between him and these men. That this attraction possessed erotic as well as intellectual dimensions, however, was something he was loath to confront. It was to prove a factor in his death.

The two men who would later become victim and assassin first met at Stanford in the autumn of 1961, when Lowenstein was beginning a one-year stint as an assistant dean and Sweeney was an incoming freshman from Oregon. Allard had been hired to "liven up" Stern Hall, a men's residence complex traditionally consigned to the social netherworld on this fraternity-dominated campus. He succeeded, transforming Stern into a center popular to students who were more concerned with issues of the day than with the raucous boola-boola of school social life.

Dennis was one of his original proteges. Because of a damaged front tooth he was somewhat shy and reserved. The alternative that Allard presented was extremely attractive, containing as it did healthy doses of reassurance that an individual could make a difference. Not surprisingly, Lowenstein's informality and openness did not endear this unorthodox teacher to an administration determined to transform Stanford from an elite finishing school for the wealthy into the "Harvard of the West," and his contract was not renewed.

Although students protested this decision with a series of open letters in the campus paper, letters that he himself had orchestrated through loyal lieutenants like Dennis, Lowenstein was not rehired and went to teach political science at a state college in North



Carolina, where he would again become controversial for his involvement in the local anti-segregation movement. Open letters were to become a Lowenstein trademark, particularly during Vietnam. He kept in close touch with Stanford, visiting frequently to assure that the movement he had started would continue to develop. For a couple of years Dennis was foremost among his proteges there, dropping whatever he was doing when Allard called to announce he was coming to town, driving him around and arranging meetings to assure the visit would be as "productive" as possible.

While in North Carolina Lowenstein first became involved in the Mississippi voter registration effort during the summer of 1963, not long after the assassination of Medgar Evers, the state's leading civil rights figure. At that time any notion of struggle seemed hopeless in this most southern of states, where transgressors against "racial harmony" faced the combined terror of the White Citizens Councils, the Ku Klux Klan and the government working

together in full collaboration. With his customary self-assurance Lowenstein introduced himself to the Council of Federated Organizations (COFO), Mississippi's black united front, and the Student Nonviolent Coordinating Committee (SNCC), whose young people had recently filled the jails in a protest in Jackson, the state capital.

The SNCC activists who made up the backbone of COFO decided to conduct a Freedom Vote during the fall's gubernatorial election, to bring national attention to the systematic disenfranchisement of almost the entire black population. The Mississippi Freedom Democratic Party (MFDP) was thus organized, and selected a slate of candidates to campaign for "election" in a mock vote. Dennis Sweeney was among the young men Allard asked to come to assist in this effort.

During his first visit Dennis helped out at SNCC's Jackson office. Although he returned to Stanford at the end of the summer to begin his junior year, he re-

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## Dykes in Academe

### Lesbian Studies: Present and Future

By Margaret Cruikshank  
The Feminist Press  
Old Westbury, NY  
1982, 286 pp., \$7.95 paper

Reviewed by Karen Rian

The title, *Lesbian Studies*, led me to expect a general or introductory text book on lesbianism. Instead, this turned out to be a collection of critical and analytical essays about lesbian studies, one which could be of great value as a text in a number of disciplines. A large majority of the selections are about issues and experiences within colleges and universities, and are written by women who are college-educated. Most of the authors are or have been on college or university faculties. Thus, although most of the content of *Lesbian Studies* may be of interest to a general readership, it is aimed at a primarily academic audience. Also, as the editor points out, most of the contributors' academic backgrounds are in the humanities; there is little input from other fields.

The essays are organized into three major sections. The first, "Lesbians in the Academic World: The Personal/Political Experience," includes personal accounts of the anguishes, dilemmas and isolation of being a lesbian teacher (and in one case, counselor/center director) in a sexist and homophobic environment. Doris Davenport ("Black Lesbians in Academia: Visible Invisibility") discusses the multiple jeopardies added by racism for a Black lesbian in that environment. The common theme in this section is the familiar dilemma of whether to be closeted and safe or out and unsafe. The authors had resolved this dilemma in different ways, but most of them dis-



cussed the crushing sense of self-denial and the social tragedy of life in the closet. Those who had come out contrasted with this the personal strength and integrity, and the social value, especially for lesbian and gay students seeking validation, of their openness. What I found to be the most poignant statements of this issue, perhaps because they were the most emotionally probing, were in Paula Bennett's "Dyke in Academe (II)." Paula compares the self-denial and invisibility suffered by closeted lesbians and gays with her childhood experience of self-denial and invisibility as a Jew in an anti-Semitic environment.

The nine selections in the second section, "In The Classroom," cover a wide range of important issues about being a lesbian teacher and teaching subject

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# Crackers

Continued from Book Review page 1

had written more.  
\* \* \*

*The Redneck Way of Knowledge* is a collection of reflective essays by Blanche McCrary Boyd. They cover a period of time when she has moved back to South Carolina, after living in New York City for many years. Most of these essays were originally published in the *Village Voice*, but their collection here, in this short volume, creates a coherence that aptly describes the experience of Southern living.

Boyd's terse, first person descriptions of her young lesbian friend and their exploits at stockcar races and an arts festival are highly evocative, but written in a kind of shorthand, like a brief meeting between old friends who assume more knowledge than the current relationship warrants. This intensity hits us, then moves on, leaving us with a sharp impression (for me a recollection of my own life in the South) that belies understanding. But the chapter "Be Here Now," comprised of even shorter vignettes, outlines a holographic method for understanding the world: "This repetition [of a single story] is an incantation, . . . a way of expressing complicated feelings about each other. Stories stretch. They exaggerate, make larger than life, freeze moments, name them, move them outside the present." (p. 46) This value in story-telling runs counter to the "just the facts, ma'am" approach of the Yankee world: Stories should be told not as they happened, but as they should be remembered.

There is a parallel value in the gay community. Gossip transmits culture in communities that are denied exposure, that are afraid to speak of their experience because the language of the dominant culture is *facts* and the fact about you is that you are sick and immoral. Like Southern story telling, gossip is widely understood to be only a partial truth. Gossip conveys as much about the teller as the subject: indeed, many of us were integrated into the gay sub-culture by listening to the head gossip queen of our particular circle and by making tentative attempts at gossip ourselves. When no one laughed the first few times, and we discovered that our gossip did not quickly achieve currency, we learned that the information is less important than the style.

As I re-read Blanche Boyd, I began to understand more fully the process of gay self-oppression. The pervasive myth of middle class homogeneity creates

in those of us who are painfully different a banter that sounds to the dominant culture (and to ourselves when we become above it all, and pretend that there is a place in the world for gays to define themselves) like we are staying in our place. We go to any extreme to be sure that we do not get trapped in the melting pot. The great tragedy of gay liberation turned gay rights is giving up the gossip, giving up the special anti-mainstream way of knowledge.

While I still see glimmerings of my own Southern past (and am sometimes subjected to the stereotypes), I realize that once you assimilate, "you can't go home again." Although it may be possible to recover some of what is good about the Southern sensibility, or what is good about pre-assimilationist gay culture, we only attempt to understand our whole identity after we have stripped ourselves bare, and the dominant culture still has no place for us. In our hurry to gain acceptance, we too easily sacrifice what is good about those things that set us apart.

Boyd's valuable insights into growing up racist (in a chapter so titled, in two analytical essays and a short recollection) also lend an understanding to growing up homophobic, or phobic of any quality or value that is not mainstream white. Being anti-racist, or gay liberationist or feminist, requires more than a personal change, America is still staunchly racist, sexist, homophobic, and classist in affect and process:

Current racism extends beyond the polarities of North/South and black/white. In San Diego, armed right wing groups patrol the border searching for "illegal aliens," the Haitian boat people are rejected, Cuban refugees are held in camps, and Vietnamese immigrants are treated with disrespect. In the American melting pot, white remains the only well-blended color. (page 146)

There are many ways to join America, and almost none of them have anything to do with any of us. There are a tiny number of "real" Americans (some days I wonder if there are *any*) and the rest of us are pathetic pretenders. The greatest lie of this democracy is that there is a lowest common denominator, and that the straight, white males will want you if you try to be like them. Well, surprise, the rattling of your cultural skeleton-in-the-closet is giving away your game.

# Dreams Die

Continued from Book Review page 4

mained in close contact with his mentor's plans to recruit northern white students to assist in the Freedom Vote strategy. Lowenstein electrified a Stanford audience with his description of the Mississippi situation and was able to get thirteen volunteers, as well as a contingent from Yale, his former law school. Most of them, including Dennis, were arrested on bogus charges or threatened at gunpoint by vigilantes. Dispatches from the two in the Stanford *Daily* inspired generous financial support from both students and faculty. At the time David Harris was a first-year student, fresh from what he called "the backwoods" of Fresno and moved by the unfolding drama in Mississippi.

Sweeney returned to campus a hero, virtually oblivious to the growing tensions between his idol and SNCC workers like Bob Moses and James Foreman. Lowenstein was a "take charge" kind of organizer who had no use for the group's slow process of decision-by-consensus—and he in turn was bitterly accused of manipulation, of trying to deliver the movement into the hands of the suspect liberal wing of the Democratic Party. He was also the bridge to the organizations funding COFO, like the United Auto Workers and the National Association for the Advancement of Colored People, who were increasingly perturbed by SNCC's radicalism and its use of volunteers from the "pro-Communist" National Lawyers Guild.

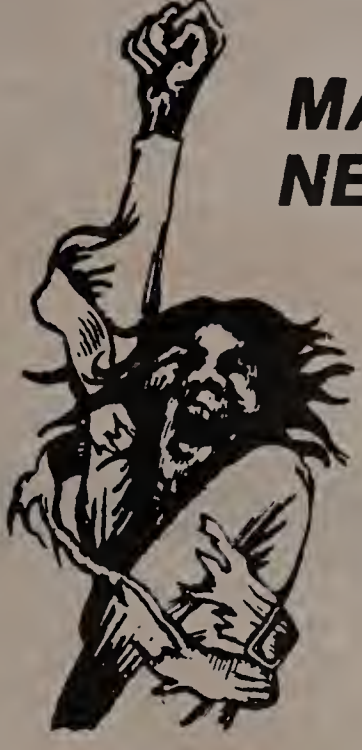
The 1964 Freedom Summer project was to mark the disintegration both of this uneasy alliance and of the close relationship between the student and his former dean. Students came to Mississippi in greater numbers, and two of them were kidnapped and murdered, along with a local civil rights worker. Dennis taught in a Freedom School in McComb, in the most dangerous part of the state. He was arrested several times, narrowly escaping death when the house where he was sleeping was bombed. The MFDP took its challenge of the all-white Mississippi delegation to the Democratic National Convention in Atlantic City. When the Credentials Committee finally granted the challengers two seats on the twelve-person delegation, Lowenstein acclaimed the result

as a "victory."

Sweeney, however, was in the camp of those who denounced the compromise as a "betrayal." The two men parted ways with bitterness. Experiences with white liberals were fueling SNCC's growing black separatism, and civil rights workers of both races were beginning to perceive a connection with the steadily escalating war in Vietnam. Dennis did not return to Stanford in the fall but instead spent most of the next year working in Mississippi and traveling around the north to raise money for a documentary film about the movement in Mississippi. The experience of shared danger had made his time in McComb the most intense period of his life. A couple of years later, after he had returned to Stanford, he would try to recreate this sense of closeness in the draft resistance collective with David Harris.

During the fall of 1964, David went to Mississippi with several other student volunteers. One of his companions was beaten by four whites, an FBI agent investigating the incident contemptuously addressed him as "nigger-lover"—and when the local sheriff called to inform him he was under suspicion for the beating the group quickly packed and returned to California. Early the following year he first met Lowenstein on one of his many visits to Stanford, for the better part of that year serving as his prime protégé at the college. Although his life was disrupted by driving his mentor around and having to perform other errands during the frequent visits, the relationship was a beneficial one to young Harris. Allard said he saw him as "leadership material," persuaded him to move into Stern Hall and generally encouraged his development.

Lowenstein was also director of the Encampment for Citizenship in New York, a series of summer workshops sponsored by the Ethical Culture Society to bring young people together to talk with government officials and leading social thinkers. He obtained a scholarship for David to attend the 1965 Encampment, much of which was devoted to Vietnam. Lowenstein sought to create political space for liberal critics by differentiating them from the "extremist" New Left and emphasizing "responsible dis-



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sent" against a war that he saw jeopardizing the laudable goals of Johnson's Great Society. But the Administration remained adamant in its war policy, and these efforts eventually culminated in the movement that unseated the President, and a term in Congress. By the time of the Encampment Harris had already concluded that the war was *morally* wrong and was rapidly moving in the direction that Dennis Sweeney had taken, although his parting with Lowenstein was not as bitter.

Through the years there were many ugly recriminations between Lowenstein and the New Left that he had unwittingly helped develop by encouraging the young to be political. I remember reading of a speech in which he attacked the Left and lauded the supreme workability of the electoral system as an agent of change—at a time when he was being gerrymandered out of his Congressional seat. The tragedy of the time was that neither side would find any merit in the other's approach to politics. Had they done so and fought more effectively against the war than against each other, they might have been able to force U.S. withdrawal from Southeast Asia years before they finally did.

Experiences like those of Dennis Sweeney, SNCC and David Harris are symptoms of why Allard Lowenstein became known, variously, as the most selfless *and* the most self-serving of people. In fighting for the causes of others, he rarely openly acknowledged his own personal needs—rendering him liable to accusations of possessing a hidden agenda.

Harris relates an incident that happened to Sweeney, to himself and to other young proteges, when Lowenstein made what were interpreted as sexual advances. With the two of them, and with others, the pattern was the same: They were driving late at night and stopped at a motel which he discovered just "happened" to have one room left, with a single bed. Once he had maneuvered them into bed with him he began hugging, but stopped when they indicated they were not comfortable with his approach. Not a word was later spoken about these incidents. "My percep-

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# Lesbian Studies

Continued from Book Review page 4

matter about lesbians and lesbianism. Jane Gurko’s “Sexual Energy in the Classroom” is a helpful analysis of ethical questions about sexual attractions and relationships between lesbian teachers and their students. Other essays in this section offer insights gained from experience on dealing with homophobia in the classroom, coming to terms with the intense interactions that may be generated by very personal (and often personally threatening) class material, and suggested approaches for presenting various issues.

“New Research/New Perspectives,” the third section, includes fourteen essays covering five major themes:

- the scarcity of adequate sources on lesbian studies, and the distortions of lesbian lives and realities that have been created by non-lesbian historians, critics, biographers, social scientists, etc. (especially well-documented by Lillian Faderman in “Who Hid Lesbian History?”);
- the inherent heterosexist biases in mainstream academic research methods and assumptions;
- suggestions for new and creative research methods for uncovering our “lost” history (especially in JR Roberts, “Black Lesbians Before 1970: A Bibliographical Essay” and Frances Doughty, “Lesbian Biography, Biography of Lesbians”);
- how to find and use resources that *are* available (Estelle Freedman), “Resources for Lesbian History”; Clare Potter, “The Lesbian Periodicals Index”; and Ida VSW Red, “Note on ‘Reading a Subject’ in Periodical Indexes”);
- specific areas which warrant more attention (Matile Poor, “Older Lesbians,” and Linn ni Cobhan, “Lesbians in Physical Education and Sport”) and/or in which some ground-breaking work has been done (H. Patricia Hynes, “Toward a Laboratory of One’s Own: Lesbians in Science” and Karlene Faith, “Love Between Women in Prison”).

The last essay in this section, “A Lesbian Perspective on Women’s Studies” by Marilyn Frye, would, I think, have been more appropriately placed in the first section, although it is a “blockbuster” conclusion to the book as a whole. Marilyn goes beyond arguing for acceptance and integration of lesbians and lesbianism within women’s studies. She proposes that we ought to be fulfilling the heterosexual establishment’s worst fears about us—we ought to be “recruiting” and teaching students how to be lesbians. Contrary to popular belief, she argues, heterosexuality is not inevitable; for educated feminists it is a choice.

Unless many heterosexual feminists start working as hard at making their choice intelligible as lesbians have worked at making ours intelligible, they should refrain from teaching and publishing and other work which openly or implicitly encourages other women in becoming or remaining committed to heterosexuality, and lesbians should refrain from supporting women’s studies. (p. 197)

Following the essays are: “Resources,” a list of examples of educational and cultural projects; an Appendix of “Sample Syllabi From Courses on Lesbianism”; and an extensive “Bibliography.”

## Dreams Die

Continued from Book Review page 5

tion of Lowenstein was in tumult,” Harris writes about the experience. “I felt totally used and my hero worship had ended on the spot.”

Only toward the end of his life, as his marriage was breaking up, did Lowenstein seem to come to terms with his sexuality. In the weeks just prior to his assassination he successfully mobilized the gay vote in the Florida primary for the Presidential bid of Edward Kennedy. In reading this book I was struck by the parallels, and contrasts, with his contemporary Harvey Milk, who was also attracted to young “protégés,” but did not develop his politics until later in life.

Two years ago an article that was a forerunner to this book, appearing in the *New York Times Magazine*, had two brief passages about the motel room incident deleted after several prominent Lowenstein friends had brought pressure on the editors by charging character assassination. One of them even accused Harris of collecting money for a nonexistent Dennis Sweeney Defense Fund. That the *Times* succumbed to this kind of pressure to delete mention of an occurrence that was corroborated tells much about the ethics of its editors, who seem to indulge in grinding teeth and sphincter convulsions whenever the subject of homosexuality is broached. Subsequently, an article in the *Village Voice* by Teresa Carpenter that did deal with the “sexual question” was censured by the National News Council, after a com-

My major frustration with *Lesbian Studies* is its unevenness in addressing issues of race, class, culture and educational privilege. It is, unfortunately, predictable that a book with a predominantly academic focus would have mostly white, middle-class contributors. It’s also predictable, and even more unfortunate, that, with a few exceptions (most notably Elly Bulkin, “ ‘Kissing/Against the Light’: A Look at Lesbian Poetry,” and Karlene Faith, “Love Between Women in Prison”), these issues are dealt with only by the women of color who contributed essays.

Quite a few of the white contributors ignored race and class issues altogether. Some of them paid the obligatory “lip service” to the problems of racism and classism without demonstrating any effort to *deal* with those problems or to discuss sources other than those by and about white, well-off lesbians. A few of the contributors to this book stated or implied, as many lesbian-feminists do, that “the patriarchy” is to blame for all ills, including racism. Without arguing about the merits of such an analysis, I’ve heard it used too often as an excuse to avoid taking on the hard work of dealing with racism and classism within the women’s movement. It is not enough for white lesbian-feminists to say that they *define* their lesbian-feminism as being anti-racist and anti-classist. If their writing or their course content is only about “Rich White Women” (as Barbara Smith put it in “Lesbian Literature: A Third World Feminist Perspective,” a transcribed dialogue between Cherrie Moraga and Barbara Smith, p. 55) then they are not in fact including anti-racism and anti-classism in their lesbian-feminism.

To apply definitions from another angle: “A book which insists on using language that most women can’t understand—language which oppresses women by class—*can’t* be feminist. A book, for example, on important women writers that only discusses *white* women writers *can’t*, by definition, be feminist.” (Becky Birtha, “Is Feminist Criticism Really Feminist?”, p. 148)

In the “Introduction,” Margaret Cruikshank writes: “Although several articles in *Lesbian Studies* focus on women of color, the material is still filtered through the consciousness of white editors and surrounded by work which may be racist.” (p. xiii) I don’t mean to belittle the editor’s efforts and hard work that must have gone into this volume, and I value both the concept and a great deal of its content, but I have difficulties with the statement quoted above. To the extent that white consciousness is a “filter,” that consciousness needs to be *changed*, not just acknowledged. In producing a work like this, editorial assistance from others could be solicited to counteract the effects of potential biases. It is not enough to make a disclaimer that some of the material may be racist. If an editor doesn’t know whether certain material is racist, I think she should figure that out before publishing it. If it is racist, it doesn’t belong here. If there are some compelling reasons to publish racist material anyway, the racist content should at least be pointed out and criticized as such.

A common complaint throughout *Lesbian Studies* concerns the marginality or invisibility of lesbian issues within women’s studies curricula and texts. Lesbian-feminists are legitimately angry when a

plaint was filed by “defenders” like Allard’s brother and *New York Post* editor James Wechsler.

For almost a decade prior to the killing, Sweeney had been “hearing voices.” In 1973 he ripped a denture bridge out of his mouth; it had been made for him by a dentist he had met in the civil rights movement and he was convinced that this was the source of the “transmissions” he was receiving. The focus of his madness eventually settled on Allard. He was judged not guilty of murder by reason of insanity, “paranoid schizophrenic of the chronic type,” and committed indefinitely to a mental hospital. Among the other psychiatric symptoms of this disorder, according to Harris, are confusion about sexual identity and an intense fear of homosexuality.

David Harris has written a gripping book, one of the best I have ever read. I had some trepidation when I first picked it up. The Resistance was instrumental in my decision to become a conscientious objector during Vietnam and, eventually, to come out. There was, however, a pervasive undercurrent of sexism in a movement that advertised, “Girls say yes to boys who say no,” and I saw much macho posturing in Harris’ role at the time. I read his first book, *Goliath*, published as he was entering prison, which contained occasional gems of descriptive writing scattered amidst a morass of California New Age psychobabble; I was offended by a vignette in which he condoned an act of anti-gay violence—a glaring

heterosexual women’s studies teacher says that feminism is about the liberation of *all* women, and then proceeds to teach a course which addresses only heterosexual women’s issues, using texts that assume all women are heterosexual.

That same kind of exclusion, however, is demonstrated when lesbian-feminists include only white (upper-) middle-class material in their classes and/or their writing. As Cherrie Moraga put it:

So if you happen to be a Third World Lesbian, forget it. Because there’s not going to be one course that you could totally relate to. Your Lesbianism gets dealt with in an all-white atmosphere and your color gets dealt with in a straight context. Then they want to know why there are no Third World women or Third World Lesbians taking women’s studies. (Moraga & Smith, *op.cit.*, p. 63)

If lesbian-feminism truly is going to be anti-racist and anti-classist, it is incumbent on lesbian-feminist teachers (and others) to include material by and about Native American, Asian American, Latina, Black, Jewish, poor, uneducated, incarcerated and/or otherwise multiply-oppressed lesbians. A teacher is obligated to confront and deal with whatever discomfort and hard work such material may bring up for her and her students. It is imperative that teachers acknowledge both the racism and elitism, as well as the limited relevance, of many white, gentile, economically privileged lesbian writers who are standard subjects in lesbian studies courses.

It may be painful to acknowledge inadequacies in lesbian writers or subjects who have been inspirational in other ways, especially since inspirational figures are scarce. Such challenges may also be particularly difficult for those who seek all-inclusive unifying elements of “lesbian culture.” This kind of hard work is, however, necessary. Without it, what is presented is not just a limited perspective, but a *distorted* perspective. As Cherrie Moraga put it:

I know a woman who is nearly completing a thesis on a certain aspect of Lesbian literature. I asked her why it was she had not included the work of Third World women, she being politically a very conscious woman. She told me that for her at this point to try to include Third World women would mean including a whole set of other issues that would alter her thesis entirely. What I began to think of then was, “Well, how valid, then, are her conclusions?” If, for instance, you’re making the point that such and such is a common thread in Lesbian literature and Lesbian experience but are excluding a whole mass of people, how true are your points, ultimately? (Moraga & Smith, *op. cit.*, p. 64)

Because of the uncritical presentation of biased material (along with material that does address wider perspectives), *Lesbian Studies* might best be used in conjunction with other sources that focus primarily on lesbians of color, working class lesbians, Jewish lesbians, etc.

On the whole, *Lesbian Studies* is a valuable historical document of the current status of lesbians and lesbian issues in academe. It could serve as a constructive consciousness-raising tool for those heterosexual feminists, especially academics, who would

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contradiction to his professions of nonviolence.

An intervening book, *I Shoulda Been Home Yesterday*, details some of his own painful growing up while in prison. The years of Resistance organizing and of waiting for the response of the federal authorities had placed him in a hothouse situation, as a national spokesperson at the age of 21. He admits the incongruity of his marriage with Joan Baez, which broke up soon after his release. That relationship also distanced him from his Resistance commune in Palo Alto, and he was its only member to actually go to prison.

In *Dreams Die Hard* David Harris owns up to much, if not all, of his sexism and immaturity during the now-legendary sixties. His discussion of Lowenstein’s sexuality is far more compassionate than I would have first expected, but he has grown by his experiences. As he expresses it from the perspective of his years:

Back then, we all still pictured dreams of a better world as simple and inevitably redemptive. . . . Few of us had ever seen visions curdle—that experience was still over the horizon, awaiting us after years of uprisings that would leave Allard Lowenstein a legend, Dennis Sweeney a casualty, and everyone else different from what they would otherwise have been.



# Lesbian Studies

Continued from Book Review page 6

take the time to read it and the open-mindedness to empathize with the experiences revealed in it. Most of the essays in this book should be required reading in at least every introductory women's studies course.

I suspect, though, that the readership of *Lesbian Studies* will be primarily lesbians, who are more likely to be already aware of the most profound lessons in the book. There is, nonetheless, a lot of value in it for lesbian readers, especially those with academic interests or experience. I personally found it validating to read about other lesbians' frustrations, challenges, insights, successes, rewards and joys, that were so similar to those I have experienced. This book is also a rich resource of annotated lists and references to other source materials, innovative teaching and research methods, and strategies for confronting homophobia.

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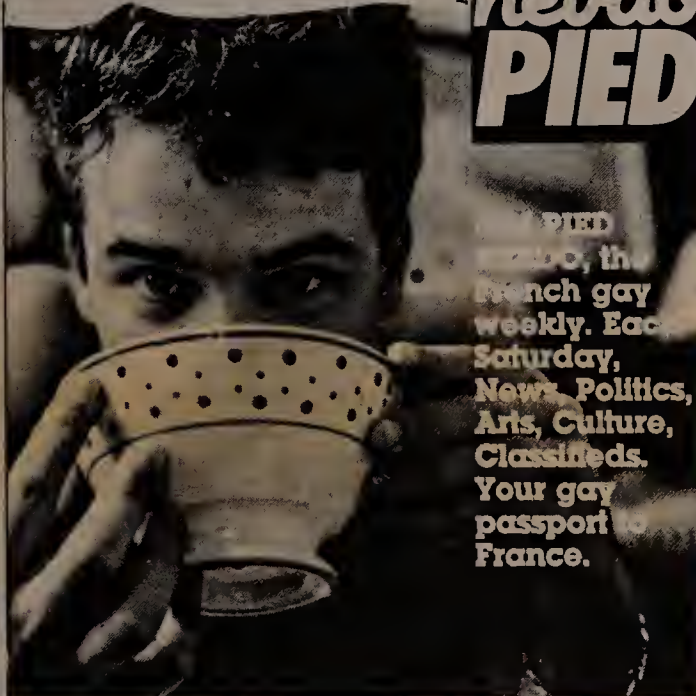
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**BOSTON LESBIAN AND  
 GAY POLITICAL ALLIANCE**



# Volume 7, 1979-80

Continued from page 6

feminist myths. . .” Some of the stories in this book involve “s/m, bondage, domination, bestiality, voyeurism, and sex with non-human space creatures.” (It is interesting that “s/m” has come to be a catchall for the “less common and highly controversial” acts so painstakingly named and enumerated in this article.) (Volume 7, Number 17).

Reassessment of the meaning of S/M was more advanced in the gay men's community. Michael Bronski and John Stoltenberg gave pros and cons in Volume 7, Number 30, and “Leather/Denim Identity” was the subject of a support group in an ad in Volume 7, Number 40.

How and whether one could be lesbian/gay and part of the Marxist left was hotly debated in Speaking Outs, articles, and letters.

GCN moved to improve its coverage of the third world gay community and covered numerous conferences and events including the National Third World Lesbian/Gay Conference after the National March on Washington, and the first conference of the National Committee of Black Gay Men. GCN also lauded Conditions 5: the Black Women's Issue as an important contribution on the experience of black lesbians.

In the religious sector, the Unitarians had their first openly gay hiring in ordaining Bob Wheatley, while the Methodists had their first openly gay firing in Joan Clark.

Jil Clark interviewed then Boston Gay Liaison Robin McCormick about “Infiltrating City Hall.” He had this to say about why he wasn't working on Kevin White's re-election campaign:

“My job is one of service to the [gay] community. I've made it clear that, in order to do that job, I cannot simultaneously work on anybody's campaign.” Robin would be laid off under Proposition 2½ in the summer of 1981, many believe for exactly this attitude (Volume 7,



Number 22).

Darts reopened on February 5th as Prelude, a women's bar.

Lesbian mothers, parenting, and the children of lesbians were covered extensively in Volume 7. Betsy Smith interviewed a number of kids in “Children of Lesbian Mothers Speak Out” (Volume 7, Number 8).

“A lot of people say it's not normal but then you say, ‘Well, what is normal?’ In the olden days like in Egypt there were a lot of gay men and women. It's been around for a long time. . . like pot. . . in a little while I'm sure it will be legal. It'll be like drinking — there'll be an age limit 'cause its as bad as drinking. It's something like that. Maybe being gay will be like that but not with an age limit.”

Volume 7 was a year of highs and lows: a successful national march, some battles won, others dragged on endlessly, and the vicious onslaught of the highly organized Moral Majority and associates. Gay activism — that sense of being on the barricades, of every spare minute spent in marches and at rallies — ran high. After ten years the gay movement had settled into institutions and party lines; organizational conflicts ran high as groups vied for the community's support. The philosophical debates over sexuality were argued as vehemently as the tactics for passing gay legislation. GCN managed to juggle all these balls and put out some of the best issues in its history, even while David Brill's death raised the ante of unexplained happenings that GCN and the gay community face.

Oh, and just for the record, in Volume 7, Number 36, timid, pseudonymous law student “Cindy Stein” came out as Cindy Rizzo, soon to become an avowed lesbian lawyer; and in Number 34, Richard Burns took Nancy Walker on an Odyssey to a glory hole in a Howard Johnson's on route 93.

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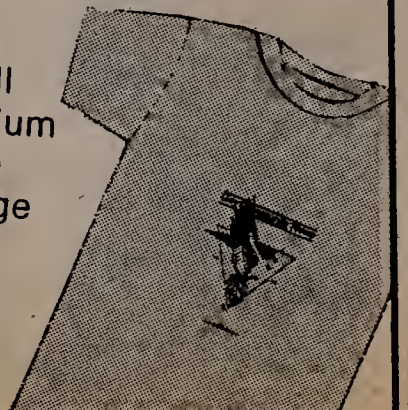
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# Theater

## Sex Poems, Political Poems A Night Out With the Boys

Bill Boser

A Night Out With the Boys,  
Triangle Theater Company.  
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Clarendon St., Boston. May 26,  
27, 28, June 2, 3, 4, 9, 10, 11, 16,  
17, 18, 8:00 p.m. Tickets: \$6.00,  
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fice: 482-0897.

By Will James

"I do not know what poetical is. Is it  
honest in word and deed? Is it a true  
thing?"

— Shakespeare  
(As You Like It)

I am not a lover of poetry, but *A  
Night Out With the Boys*, the  
Triangle Theater Company's  
wonderful new production, has  
gone a long way toward making a  
believer out of me. Composed of  
thirty poems by some twenty-two  
gay male poets, the production  
looks at all aspects of gay men's  
lives, from self-conscious adoles-  
cence to sophisticated adulthood,  
stopping along the way to examine  
the angry, silly, bizarre and the  
loving. This is no static poetry  
reading, rather it is a fluid,  
dynamic and dramatic presenta-  
tion that uses poetry to its best ad-  
vantage, making the most of its  
clarity, succinctness and vitality.

The production uses as a theme  
the poem "After Hearing Hetero-  
sexual Poets in October, 1974:  
What It Seems Like to Write a  
Male Homosexual Love Poem  
Now" by Joseph Cady. The poem  
states:



Homisak, Everett and Panella: A Night Out With the Boys

*It is to be without the staple  
references of male hetero-  
sexual poets. . .*

*It is to cut the ties of such  
familiar images, to start  
again. . .*

*Over and over, inventing  
our voices. . .*

The men whose voices comprise  
the script of *A Night Out With the  
Boys* look unsparingly at gay male  
life as they celebrate it, and their  
voices are filled with humor, love,  
contempt, pathos and sadness.

The production begins with Joe  
Brainard's "I Remember" ("I

remember not crossing my legs at  
the knees. . .") which evoked  
snickers of recognition from the  
audience and culminated with  
Rudy Kikel's moving "Necessary  
Relocations" ("How to convince  
the boys I was one of them. . .I,  
who spent so much time with the  
girls.") Cady's "After Hearing  
Heterosexual Poets. . ." is woven  
through the production as a  
reminder of the glorious diversity  
of voices we are hearing. While  
some of the poems are more suc-  
cessful than others, there are some

Continued on page 9

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# With the Boys

Continued from page 8

pleasant surprises. Aaron Shurin's dreary, didactic "Exorcism of the Straight/Man/Demon" and John Iozia's silly "Last Night at the Flamingo" come alive with dramatic tension in this production.

The cast of six men — Paul Everett, David Pannella, M. Jozef Homisak, Kevin Hammond, Stephen J. Sapuppo and Paul Landry — all perform with energy, grace and talent. Particularly impressive are Homisak, Everett and Pannella. Homisak acts a slightly

goofy cynic, dryly throwing away comic lines. Everett's warm, good-humored delivery and Pannella's unaffected, straight-forward style subtly underscore the tension in the poems.

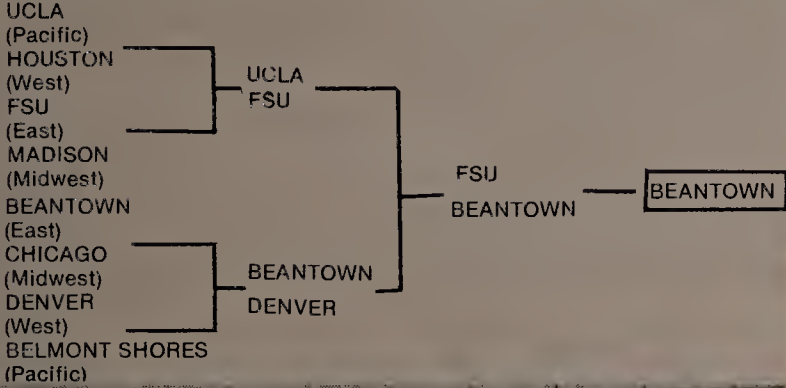
"Is this a sex poem or a political poem?" one of the poets asks. *A Night Out With the Boys* is both, and the result is an evening that is joyous and celebratory. The production glows with love and pride. It is "honest in word and deed." It is "a true thing."

## WOMEN'S RUGBY

# Home Team Keeps Title

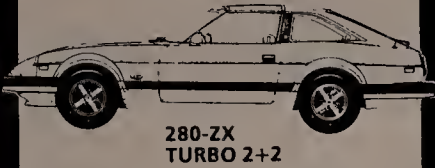
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The national champions Beantown A's pack down against Valley Women in a match played earlier this year.

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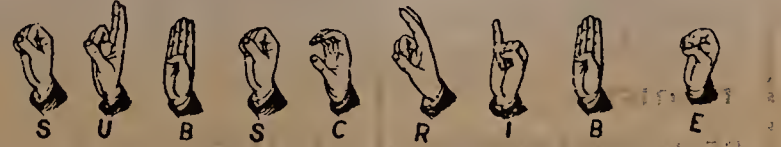
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# Classifieds

## TRADING POST

We are beginning a new category for those who want to trade goods and/or services. Think about it. Maybe you have a talent and you need something done. Offer your skill in exchange for someone else's. Or maybe someone gave you a coffee maker for Christmas and you have a coffee maker, but you don't have a blender. So offer to swap ... Got the idea??? The only rule is that no money is to change hands.

## MOVERS

**BOSTON TRUCKING COMPANY**  
Gay owned and operated  
Licensed and Insured MA DPU #25522  
No job too big or too small  
Very Careful Movers 641-1234

**THE JIM CLARK MOVING CO.**  
Serving the Gay Community  
with professionalism and respect.  
Very careful furniture movers.  
Piano and hoisting specialist.  
Any time of day — any day of year.  
No overtime charges 354-2184  
MDPU Number 23733

Julian Wright Moving Company  
Exp, Rel, Lic & Ins  
MDPU # 24430  
Tel 661-2958.

(23)

## REAL ESTATE

1890 VICTORIAN CLASSIC  
11 rms in great shape large yard quiet neighborhood a lot of original features super home for professionals. Dorchester. Contact Noreen Govan 825-1476. (47)

## APARTMENTS WANTED

GCN staffer is lknng for 3 bdrm apt nr Hvd Sq. Must be rent control or super cheap. I gotta leave home. 426-4469, Hershey. (c)

\$300 REWARD FOR APARTMENT  
Prof L couple sks 2 bdrm apt in Brkln or Camb (Rent Control only!), want now. Can pay up to \$500 (inc ht). RE agents w/possibilities can call too. 254-0907, keep trying. (46)

## APARTMENTS

**DORCHESTER APT FOR RENT**  
Avail 7/1 on Red Line Shawmut Sta 1 bdrm in-law apt Victorian home recently renovated heat hot water washer/dryer inc. \$225/mo, good refs. 265-0348, 6-10 PM. (46)

**SUBLET JULY-AUGUST**  
Room in private South End townhouse 225/mo 262-7828, Jonah. (48)

**ALL APARTMENT ADS, even if you rent space in your own home, are business ads and must be paid for at the business rate (see form).**

**DORCHESTER** — Melville Pk 2 bdrm renovated apt. New kitch & bath, DW/Dsp, Hdwd flrs, lg lvrn. Gay own-occ historic bldg, heat inc., nr T. \$415. (617) 288-0391. (46)

Charming 1 bdrm apt S End eat-in kitch, wall to wall. 250/mo, no utils, no pets, non-smkrs pref, wk 223-3799 ho 482-7862 aft 6 pm. (46)

Fenway: 1 bdrm, just done over inc heat, hw 350 avail now. Beacon Hill: lrg 1 bdrm on gardened pvt way inc heat, hw, top flr \$500 avail 7/1. Beacon Hill: elevated bldg 5th flr w/frpl, 2 bdrms. Ht, hw inc \$650 avail 7/1. Wing Assoc 876-6929, 227-5634. 227-9472 (47)

**3 STORY HOUSE TO SHARE**  
Prof GM sks same, your own flr completely renovated: washer/dryer, new kitch, patio, beam ceilings woods stove E Boston nr T. 5 min from Logan \$350. Terry 9-5 523-6373 eve 567-1139. (47)

## SERVICES

**EAT DRINK & BE MERRY...**  
But let me do the cleaning. Your home will always be ready for entertaining or just gracious living, if you leave it to me. Call 262-1243. Ask to speak w/Frank. (46)

**TYPESETTING**  
Want the best??? Let GCN typeset your resume, flier, brochure, newsletter, magazine. You name it! Reasonable rates. Call 426-4469 and ask for Nancy Wechsler.

**HOUSECLEANING BOSTON AREA**  
Home, Condos, Apt, Office  
Have References  
Call James 782-7615. (15)

**PSYCHOTHERAPY**  
Individuals and Couples  
Sliding Fee Scale  
Insurance Accepted  
Charles Hannagan, MA 262-4194

Custom Furniture  
Designed and Built  
Joan Friedman  
(617) 783-2298 Weekends (11/1)

**GAY MEN'S THERAPY GROUP**  
Has openings. Focus is on self-awareness, intimacy, & relationships. For info call Francis Giambrone 451-1398 / 661-4070.

**CHILDCARE**  
Quality childcare in my home on Beacon Hill. Days & some eves avail. Barb, 523-3772. You'll be glad you called, and so will your very special child.

## INTERIOR PAINTING

Top quality workmanship, reasonable prices. Free estimates. Dave or Tom 723-3641. (41)

## THERAPY GROUP FOR LESBIANS

Gay & Lesbian Counseling Services is now forming a support group for lesbians in close relationships with incest survivors (lovers, friends, family members). For info & appt call GLCS, (617) 542-5188. Sliding fee scale, insurance accepted. (c)

## THERAPY GROUPS FOR GAY MEN

Gay & Lesbian Counseling Services is now forming general issues & coming out therapy groups for gay men. For info & appt call GLCS, (617) 542-5188. Sliding fee scale, insurance accepted. (c)

**MASS. BAY COUNSELING ASSOCIATES**  
**COPLEY SQUARE**  
**INDIVIDUALS, COUPLES**  
**AND GROUP COUNSELING**  
**ALCOHOL COUNSELING**  
**HYPNOTHERAPY**  
**SEX THERAPY**  
**INSURANCE ACCEPTED**  
**(617)353-0225 for appt.**

## HOUSECLEANER

Help an artist stay afloat. Experienced housecleaner with excellent references, even willing to do windows! Bruce 536-5462. Best btwn 6-9 PM. (47)

## FOR SALE

For Sale: 1970 Karmann Ghia. Engine runs, needs rebuilding Body fair, interior & chassis good. \$250 or best offer. 648-7612, 7-10 PM. (c)

## PUBLICATIONS

**FOCUS: A JOURNAL FOR LESBIANS**  
Now soliciting manuscripts for 2 special issues, 1 on being over 40 (deadline June 7, 1983); the other on pets: what they mean to us, pets we've had etc. (deadline Aug 30). Send submissions to: Focus, 1151 Mass Ave, Camb, MA 02138. Subs (\$8.00/yr) always welcome too.

## JOB OPPORTUNITIES

### SOCIAL WORKER

Combo casework & work w/community grps, crisis intervention, counseling, referral wrk w/volunteers. Church related social agency. MSW or sim degree or exp. Resume: City Mission Soc, 14 Beacon, Bos 02108. Att: Freda Hunt. Equal Opportunity Employer. (46)

## SECRETARY/ADMIN ASSTNT

To provide clerical & administrative support for US programs dept of privte, non-profit, social action agency. Outstanding secretarial skills required: shorthand, typing, use of dictaphone. Flexible individual. Salary: \$9,500-\$12,500 plus fringe benefits. Send resume by June 15 to: Anne Barrett Unitarian Universalist Service Committee, 78 Beacon St, Boston, MA 02108. An Equal Opportunity Affirmative Action Employer. (46)

## BE YOU OWN BOSS

Substantial income opportunity for motivated, independent, result-oriented people in management, sales & administration. California based Co expanding to East Coast. (617) 739-7829. (47?)

## PHD CLINICAL PSYCHOLOGIST

Director of clinical services for Lesbian and Gay Community Services, the nation's oldest & largest gay/lesbian identified professional CMHC. Begins January 1984 or sooner at \$25-30,000. Supervision, clinical administration, direct service, some evening & weekend hrs. Affirmative Action hiring program in place. Vita & detailed cover letter to Exec Director, 124 W. Lake, Mpls, MN 55408. No telephone inquiries, please. Minnesota license required. (46)

## WANTED

**WANTED TO BUY: RECORDS**  
Get a fair price for your LP's, 45's, & cassettes. I'll buy new & used. (617) 547-8954 for more info. Pls leave message. (48)

## HOUSE WANTED TO RENT

2 prof L cples sk 3-4 br house to rent on quiet street wlyrd, west of Boston. Occur by 7/15. Pets must be OK. Beth or Melanie 899-4582. (11/1)

**LESBIAN CPL SEEK APT/HOME**  
1 artist, 1 bus., 1 cat. Need quiet, spacious, sunny space. Boston area on T. Pref util inc. Rent negotiable. (617) 247-1893 eves. (47)

## ORGANIZATIONS

### D.O.B.

Suppt orgnzn for lesbians, 1151 Mass Av, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed, last Fri. 8 pm & 3rd Sat. 7 pm; Parents & Co-parents rap 1st & 3rd Mons, 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtnng. Magazine Fld. Bimonthly mag FOCUS \$8. Mnthly social & fndraising event. Info & office hrs 661-3633. All women Invlted to participate.

## ATTENTION ORGANIZERS

If you belong to, or want to form, a non-profit gay organization anywhere in the world, and you think it deserves the exposure a GCN Classified can give it, we offer special rates for just you. A year (50 issues) for a mere \$100. If a year is too long or costs more than you want to spend right now, you may have ten consecutive insertions for \$30. This is for an ad with one headline and a maximum of 8 lines of copy. A regular non-business ad of this size would cost, at the present rates, \$6 per insertion. When the rates go up, it will cost \$6.50, so you can see how great our offer is. Now, rush right out and catch yourself a classified. You'll be glad you did. Just cut this coupon out and send it along with your ad to receive the best deal in town.

**BOSTON LESBIAN/GAY CATHOLICS**  
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston MF 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON, 355 Boylston St., Boston, MA 02116. (c)

## GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. call (617) 782-8894 or write PO Box 11, Camb, MA 02238.

## GCN SPECIALS

### GCN BIRTHDAY PARTY!

You're invited to celebrate our tenth birthday at a giant potluck on June 17, the night before the Pride Parade. Dancing, music, slide show of GCN history, photo exhibit, and more. YWCA Auditorium, 140 Clarendon St. (Copley Sq). Tickets available at GLAD DAY Books, and NEW WORDS Bookstore and by mail from GCN. Send \$5 check and SASE to GCN Birthday, 167 Tremont St., Boston, MA 02111. Limited seating. G't your ticket now!!!

### \$\$SHORT \$TORY

Mary had a little store.  
Louise had one as well.  
They each took out a classified,  
And now their coifers swell.  
Try a GCN Classified.  
Our Ads get results!!!  
(See special offer coupon at beginning of Classified pages.)

## GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

If I could possibly find a penpal to share some thoughts, feelings and stuff with, it would be gladdening. Interests are art, music, literature and ah...fun stuff. Bruce MATZEN, 330610, Box 316, Fort Madison IA 52627.

Seeking correspondence with people who need to unload their everyday problems on someone they can talk to. Beginning from A and going to Z. Love and respect. John POPE, 055125.

33, 6'11", 190, strong in body and mind. Wanting to hear from anyone that knows what isolation is about. Even to get a f--- you note is better than nothen everyday. Help fill in this void in and around me. R. Lane JAGGERS, #6298, Box A, C-30030 San Luis, Obispo, CA 93409

**ATTENTION ALL PRISONERS!!**  
**Peoples Law School will send you a FREE pamphlet called "How to Use a Law Library" if you write them at Peoples Law School, 558 Capp St., San Francisco CA 94110. They are especially interested in reaching more women in prison.**

170, intelligent, good-looking, many hobbies, passionate, sincere, seek possible lasting relationship. Love to write. Will be released soon and I'm a ball of fire. Let's get it together. R. SPILLERS, #93245, Camp J Cude 4 L/3, Angola, LA 70712

I'm from California, doing time in Florida. I don't have anyone here, so it does get kind of lonely at times. I would just like to write anyone that needs a friend as I do. Robert BENCH, #076940, Box 747, Starke, FL 32019



Interested in having a regular correspondence with either gay men or women on an intellectual, social, and intimate level. Jerry TROLINGER, #039552, Box 1500-298, Cross City, FL 32628

I know it's a matter of luck whether you get a penpal or not and I'm hoping that maybe this time I'll be lucky. A letter now and then is better than no letters at all! (Right?) James CANNON, EF-129759, 3rd fl., Reidsville, GA 30499

I paint, handcarve, surf (when of the streets), play chess and am a quiet person. By trade I build custom cabinets. I sure would like to hear from someone in the gay scene. Mitchell SAMPSON, 062256, PO Box 158 G/534, Lowell, FL 32663

Sorry I took so long to respond to your letter asking if I was still getting my GCN. I had an encounter with a group of queerbashers in here and ended up in the hospital for awhile. I'm awfully lonely right now since the administration has split me up from the only person I truly loved and trusted. I would appreciate being put in your penpal space. Thank you. Michael PARROTT, 13941, Box 14, Boise, ID 83707

Seeking serious, open, honest and permanent correspondence from white males 30 to 40. I am Black, 25 years, 6'2", 147, Scorpio, college student. I enjoy reading, writing all music, fashions, jogging and all sports. I am very lonely and I need to belong to someone. John C. WILLIAMS, #160-313, Box 45699, Lucasville, OH 45699

Downed and lonely 25-year-old man, blond hair, blue eyes, 5'8", 160. I have no one on the streets to help me out and need friends to correspond with. Earl STYER, #073360, Box 747, Starke, FL 32091

Young gay male looking to have a long-term relationship with an older man. All letters will be answered. Rocky SUTTON, #072033, Box 747, Starke, FL 32091

Affectionate, sincere, discreet GM, 36, 5'11", 170, who is looking for a little sunshine in my life. Would like to hear from young Asian or Cau. very slender, shy and/or inexperienced ok. Soon to be released. Send photo and letter, will do same. Richard JENDRIAN, #01639-095, Unit E, Box 7000, Texarkana, TX 75501

22-yr.-old man in prison, sincere, intelligent, passive. Looking for same. Jamie FIVECOAT, #02701, Box 221, Raiford, FL 32083

# Prisoners Seeking Friends

Readers (inside and out): Almost all ads are taken from much longer letters which we cannot print in full in the free space GCN has provided. Even so, there's usually a waiting list of 3 to 6 weeks and ads usually only run once or twice (unless we can't get new ones done because of other work).

Lonely Black male, 24, getting out Dec. Seeks friendship and open for more, enjoys movies and quiet times at home. Will answer all. Maurice SMITH, #C-13874, K-Wing 102, Devel Voc. Int., Box 600, Tracy, CA 95376

Since I have lost contact with the outside world, my days and nights are filled with unbearable loneliness, and I am in need to correspond with someone. I am 22 years of age, 5'10 1/2", light brn. hair and blue eyes. Shannon MCPHERSON, #160-681, Box 57, Marion, OH 43302

Young Gay male, 23, Sagittarius, looking for friend. Craig Scott PHELPS, #163-311, Box 45699, Lucasville, OH 45699

Lonely Virgo wants to write to anyone who wants to develop a long-lasting relationship. Will answer all. SASE (embossed stamps only). Robert WILSON, #150621, Box 45699, Lucasville, OH 45699

22-yr.-old man in prison, sincere, intelligent, passive. Looking for same. Jamie FIVECOAT, #02701, Box 221, Raiford, FL 32083

22-yr.-old man in prison, sincere, intelligent, passive. Looking for same. Jamie FIVECOAT, #02701, Box 221, Raiford, FL 32083

I'm Spanish, but I also speak Greek, Italian and some English. I would like so much to write to someone. Thank you. Benjamin RAMOS, 92800, Oak 3, Angola LA 70712.

A good friend of mine showed me your newspaper and for the first time I was overjoyed as I have been bi or gay all of my life and I didn't know where to turn for support and answers. I'm new to this publically (privately is a different story!) I like feminine characteristics. Macho types need not apply. Thanks! Jerry BENDEL, 660339 SOC, PO Box 514, Monroe WA 98272

Young man looking for new trienos. Brown hair and blue eyes. I am 5'9" and weigh 170. Love all sports. Brian THOMPSON, #163-043, Box 57, Marion, OH 43302

Although I am not a gay person, I would like very much to hear from someone that is. I am a 35-year-old Black male Leo. Your letters will be greatly appreciated and answered. Billy COKER, #156-537, 15802, ST.RT.IOU, Chillicothe, OH 45601

At 6'2", I weigh 175. Also I am 24 with brown eyes and long brown hair. I work out with weights and read to pass the time. I'm looking for someone mature, over 30 who is sincere. Dale MILLER, #75405-102, A-Unit, Box 1000, Milan, MI 48160

5'10", 157, blue eyes, dark hair, seeking older male. Am warm, caring, and fun-loving with varied interests including music, reading, outdoors, yet enjoy quiet home living. Arthur WANNINGER, #012874, H-16-B, Box 158, Lowell, FL 32663

Need to find a friend to help me through this time. Will answer all. Randy MILLER, #A-073544, D-33, Box 158, Lowell, FL 32663





# Calendar

## weekly events

### sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 2-4pm and steering committee meeting from 4-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282. Please send all BAGLY mail to GCN Box 10GY.

**Cambridge, MA** — Black and White Men Together of Boston meets at Paradise, 180 Mass. Ave. Second Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

**Boston, MA** — Lesbian Only SM Support Group. Potlucks and informal discussions one Sunday per month. Info: 776-7957. Open to lesbians supportive of or into SM.

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm. DOB office.

**Framingham, MA** — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. meets Suns. Info: 376-4323 or 473-3529.

**Boston, MA** — "Musically speaking," women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

**Boston, MA** — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

**Boston, MA** — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. info: 266-9423.

**West of Boston, MA** — West of Boston Lesbians. Social events on Sunday afternoons twice a month. New members welcome. Info: 486-8848, or Dorothy 875-1108.

**Boston, MA** — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

**Concord, NH** — Concord Area Gay Youth support group for youth 16-22. Rap session and social time. Info: Ron 225-5622.

**Keene, NH** — Potlucks and other fun get-togethers for lesbians. First Suns. (2pm) and third Tues or Wed (6pm) Info: Keene Klondykes. Box 261. Gilsum NH 03448

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal. Info: Box 42, Barre. 05641.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod, meets second Sundays. Info: Box 1614. Orleans. MA 02653.

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm. Info: 263-4882. All are invited.

### coming events



**Boston, MA** — GCN TENTH ANNIVERSARY BIRTHDAY PARTY! You're invited to celebrate our tenth birthday at a giant potluck on June 17, the night before the Pride Parade. Dancing, music, slide show of GCN history, photo exhibit and more. YWCA Auditorium, 140 Clarendon St. (Copley Sq.) Tickets available at Glad Day Books, New Words Books and by mail from GCN. Send \$5 check and SASE to GCN BIRTHDAY, 167 Tremont St., Boston, MA 02111. Limited seating. Get your ticket now!



### june 7 tues

**Boston, MA** — Boston Lesbian and Gay Political Alliance will sponsor a Candidates' Night for City Council and School Committee candidates from Boston districts 2, 3, 4, 5, and 7. UMass Park Sq., Rm 222, 7:30pm. Refreshments.

**Cambridge, MA** — "The Challenge of Creating an Alternative Family": a benefit forum for 'Choosing Children', a documentary film-in-progress by local artists about lesbian parenting. Harvard School of Ed., 100 Longfellow Hall, 13 Applan Way. 7:30pm. \$3 donation Info: 776-6759.

**The deadline for Calendar items is Monday at noon for the following issue.....**

**New London, CT** — Gay and Lesbian Community at Connecticut College meets 1st and 3rd Sundays of the month. Info: 442-7458.

**Northern VT/NH** — League of Gays (LOGS) meets third Suns. Info: (802) 626-3618 or write: Box 703, St. Johnsbury VT 05819.

### monday

**Boston, MA** — National Assoc. of Social Workers Gay and Lesbian Task Force meets 1st Mondays at 8pm. Topical discussion. sharing concerns re: being gay and providing gay services in the workplace etc. Info: Lorrie 436-7521, or Carrie 482-0557.

**Boston, MA** — Free lunchtime (12-1) drop-in support group for men concerned about AIDS. Gay and Lesbian Counseling Services, 80 Boylston St. Rm 855. Corner of Boylston and Tremont Sts. Info: 542-5188.

**Waltham, MA** — Triskelion, the Brandeis Gay/Lesbian Coalition. General discussion group at 9pm. Usdan Student Ctr. Conf. Rm. C. Info: 647-4353, or Box 2792, Brandeis U., Waltham, 02254.

**Nashua, NH** — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

### tuesday

**Cambridge, MA** — Boston chapter, Parents and Friends of Lesbians and Gays meets 1st Tue of the month in conference room 1A Sherrill Hall Library, Episcopal Divinity School 99 Brattle. Info: 436-5393 or P.O. Box 125-S101, Arlington, MA 02174.

**Boston, MA** — Urania: lesbian and bisexual women's SM support group. Safe, non-competitive space for women of all levels of experience to share political and personal aspects of our sexuality. 131 Cambridge St. 7:30pm. Info: Hathor 623-7258.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772.

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**Manchester, NH** — Manchester Men's Group, weekly support group for gay and bisexual men, meet Tuesdays at 7:30pm for coffee and discussion. Info: Jack 669-0096.

**New London, CT** — New London Gay Men's Forum, support group for gay and bisexual men. Info: 447-0155 (Noon to 7pm).

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

### wednesday

**Boston, MA** — Fathers In Transition, a group of gay/bi fathers meeting Weds. for friendship and support. Info: Exodus Ctr. 266-0612, or write: Fathers in Transition, c/o GCN Box 6, 167 Tremont St., Boston, MA 02111.

### 9 thurs

**Boston, MA** — GCN proofreading. Call 426-4469 for info on helping out this week. Thanks.

**Boston, MA** — Triangle Theater Co. presents a "Night Out With the Boys", a dramatization of gay male poetry. At the Clarendon Street YWCA Studio Theater, 140 Clarendon, Copley Square. Info: 482-0897.

**Northampton, MA** — 'The visions and struggles of the battered women's movement', a talk by Susan Schechter, to celebrate the Mass Coalition of Battered Women Service Groups. Wright Hall, Smith College. 7:30pm. Donation \$2. Info: (617) 426-8492.

### 10 fri

**Boston, MA** — GCN VOLUNTEER NIGHT!! Come help send out the paper to our subscribers. Refreshments and good times! Come anytime after 6 to our space at 167 Tremont (near the Boylston T stop). There's an intercom at the door if it's not open. Come and get a free paper and meet some nice people! Info: 426-4469.

**Cambridge, MA** — 'Whatshername in Wonderland', by the Watermelon Clearing Studio Project will be presented at the Cambridge YWCA. 7 Temple St. Tonight and tomorrow night at 8pm. \$5. Seniors and children \$2.50.

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7-9pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info: 497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed. from 7-10pm at the YWCA, 140 Clarendon St. (Copley Sq.) Info: 522-6983.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573

**Boston, MA** — Lunchtime for lesbians. isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the 2nd Wed. and 4th Thurs. 7:30pm. Business meets on 1st Sat. Info: (603) 889-1416.

**Hartford, CT** — Lesbian AA meeting. Hill Ctr. 350 Farmington Ave. 8pm. Info: 247-8797.

**Hampden County, MA** — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

**Cambridge, MA** — Narcotics Anonymous Gay Meeting. 7 Temple St. (Central Sq.) 8:30-10pm. A twelve step recovery program for those whose "drug of choice" was other than alcohol.

**Cambridge, MA** — Boston National Organization for Women (NOW) Lesbian Rights Task Force meets 4th Wed. of month at 99 Bishop Allen Dr. (Central Sq.) Plan lobbying, public educ. and consciousness raising. Info: 661-6015.

### thursday

**Cambridge, MA** — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info: 354-8807.

**Somerville, MA** — TV/TS Peer Support Group. Gender Clinic. Info: Martha 666-8280.

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**Boston, MA** — 'A night out with the boys'. See 9 thurs above.

**Boston, MA** — Mary Maracek will speak of "Those women we call battered" to celebrate 5 years of work for women's safety by the Mass Coalition of Battered Women Service Groups. Old South Church, Copley Sq. 7:30pm. Refreshments. \$2.

**Boston, MA** — Chiltern Mt. Club. Bicycling in Southern Vermont. Info: Cindy (617) 282-6437.

**Boston, MA** — Chiltern Mt. Club. Batten Kill and West River Canoe Trip. Info: Arnie (617) 288-5333.

**Northampton, MA** — Spaghetti Dinner Fundraiser and John Calvi concert sponsored by the Pioneer Valley People's Gay Alliance. Unitarian Society, 220 Main St. Info: (413) 584-7903.

### 11 sat

**Boston, MA** — The Lesbian and Gay Pride Committee is sponsoring an Arts and Crafts Fair from 11-5 at the Arlington St. Church, Parish Hall (corner Boylston St.) All artists or craftspeople in the community are encouraged to participate. Info: Ellen 661-6015.

**Cambridge, MA** — New Words Books presents Judy Reagan, proud dyke from DC, signing her new album "Old Friends" from 12:30pm at 186 Hampshire St. (Inman Sq.) Also Oasis presents Judy Reagan in concert (and the last concert of the Oasis season) at New Words (basement). Doors open at 7:30 and close at 8 for the performance. \$5.

**Northampton, MA** — Pioneer Valley People's Gay Alliance meets on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 584-7903 or write P.O. Box 181, Northampton, MA 01061.

**Hartford, CT** — Gay Al-Anon meeting for lesbians and gay men at Trinity Church Parish House, Farmington Ave. 7:30pm. Info: 247-8797.

### friday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 167 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! INFO: 426-4489, THANKS!

**Cambridge, MA** — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Rm. Clark Bldg. 8-9:30pm. Newcomers meeting from 7-8pm on the first Friday.

**Danbury, CT** — The Gay and Lesbian Alliance of Greater Danbury meets on Fridays from 7:30 to 10pm in the Green Room of the First Congregational Church, corner of Deer Hill Ave. and West St.

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

**Concord, NH** — Concord Men's Group meets Fridays at 7:30pm for coffee and discussion. Info: Herb 485-5612.

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

### saturday

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo Line 751-3322 (eves).

**Boston, MA** — Support group for transsexuals and all who may be questioning their gender. 7-11pm on the third Sat. of each month. Info: (617) 568-0680.



**Boston, MA** — Chiltern Mt. Club. Regularly scheduled sports and outdoors events. General info: John 275-1336; Linda 734-4066; John 864-0823. Volleyball: Jay 262-4896; Basketball: Kieran 232-7229.

**Boston, MA** — Front Runners/Boston, gay men and lesbian running club. Info: 39 Milford, Boston 02118 or 451-6364.



**Boston, MA** — Chiltern Mt. Club. Sakonnet Vineyards, Little Compton RI. Info: David or Tony (603) 668-5733.

**Boston, MA** — 'A night out with the boys'. See 9 thurs above.

**Cambridge, MA** — 'Whatshername in Wonderland'. See 10 fri above.

**Cambridge, MA** — Lesbian mothers/Gay fathers and their parents: A conference by and for lesbian mothers and gay fathers and their partners and friends. Info: Exodus Center, 266-0612.

### 12 sun

**Boston, MA** — 'Wild Sex', an erotic art show to benefit Artsfeast by artists Camper, Edwards, Favorito, Langenbach, Pitula, Schmieder, Volpe and Washington. 16 Thayer St. (near Dover T stop) Reception from 3-5pm. Show by appointment thru June 30. Info: 482-1214.

### 13 mon

**Provincetown, MA** — Womantide magazine is sponsoring a lesbian whalewatch. Depart. from McMillan Wharf at 10:30am for a 4-5 hour trip. Tickets at Womencrafts, 373 Commercial St. Info: (617) 487-9854.

### 14 tues

**Brattleboro, VT** — Common Ground Restaurant presents singer/songwriter John Calvi in a benefit performance for the Southern Vermont Lesbians/Gay Men's Coalition. 25 Elliot St. 7:30pm \$2.